

THE CHRISTIAN CENTURY

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Tolstoy, Luther of Russia

Sketch of Life and Work and an Interpretation of the Message
of the Reformer, by a Native of Russia,
Daniel Protoff

Does the Church Care?

A Plea for a Larger Conception of the Mission of the Church
and a More Manly Policy, by John Ray Ewers,
Editor of "Our Church Men"

Manhood in the Ministry

A Story of the Experience of a Young Preacher Who Met Men
as They Are and Helped, by
Alfred Chan Fay

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—Gov. James N. Gillett, who has directed the attorney general of California to take steps to prevent the proposed Jeffries-Johnson prize fight, began life on the Pacific slope as a day laborer at Seattle, although he had been admitted to the bar in Wisconsin, his native state. He has served two terms in congress. A republican, he sided with President Roosevelt in the controversy over admitting the Japanese to the public schools. He has made his campaigns largely on the claim that he was once a laboring man and is a champion of labor, though his opponents have accused him of having acted against the interests of organized labor.

—Secretary Dickinson left Washington on June 16 for a tour of the world. The objective point will be the Philippine Islands,

where he will spend five weeks familiarizing himself with conditions there.

—If the republicans of Pennsylvania can bring it about, Philander C. Knox, now secretary of state, will be their candidate for the governorship of the Keystone state. The republican organization leaders base their plea upon the fact that a spirit of revolt has entered Pennsylvania and they must have a strong man of national prestige to insure victory next November.

—Justice Moody, who has been ill for a year, is understood to be in a condition that would prevent his resumption of duty on the bench even next fall. The retirement of Justice Moody will create the third vacancy on the supreme bench for President Taft to fill.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, EDITORS

The Coming of the Lord

Have We Understood the Teachings of Jesus and the Early Church?

From time to time attention is attracted to the subject of the second coming of Christ by the utterances of some preacher or teacher. There are individuals who make much of this theme in their public statements. There are groups of Christian people who regard themselves as set for the vindication of the doctrine.

Now and then there arises some school of thought that links this thesis with other elements in the gospel, and puts emphasis upon the near return of the Lord. This is not a new or strange phenomenon in the history of the church. It has occurred in every century. Scarcely a generation has gone by that has not witnessed the proclamation of the second coming of Christ as near at hand.

The teachings of the New Testament on this subject are not easily understood. Every different school of thought has been able to get together a set of texts which it regarded as completely satisfactory. If one goes at the matter in a convinced and painstaking way, it is easy to prove that the particular period in which one is living is the very time in which Christ is to return to earth.

On the other hand it is just as easy to prove from the New Testament that the teachings which bear on this question had to do with the first century of Christian history, and have no bearing on the times in which we live, save as general warnings to be in readiness for whatever emergency might occur.

In precisely the same way it is possible to show that all of our Lord's teachings on the theme are referable solely to some distant period, known as the end of the world, the time of final judgment, the consummation of the ages. Which of these three views is correct? Is any of them exclusively correct? What constitutes a reasonable theory in reference to this much discussed New Testament doctrine?

Because the subject is one which certainly has a place in any satisfactory body of New Testament beliefs, and because it is so capable of misuse, it seems worth while to give it some attention. The pathetic examples of people who have wrested the doctrine of the second coming of Christ to its own destruction and largely to their own, warns us that the most sacred things can be turned to trivial or fatal uses.

A fully satisfactory statement would require consideration of the question whether the Gospel records as we have them contain the actual teachings of Jesus on this theme. We are at once face to face with the contention of two distinct bodies of scholarly opinions in this field. One contends that the apocalyptic elements in the discourse of Jesus, recorded in Matt. 24 and the parallel passages, are wholly later and local elements, with which Jesus had nothing to do. It is the contention of this school that our Lord's discourse on the Final Things dealt with the issues of character and not with eschatological expectations. This view would exclude from our Savior's statement all these references to imminent or ultimate revolutionary changes, wars, tumults, sufferings and martyrdoms.

On the other hand, a different school of thought, perhaps even more urgent in its claims, insists that Jesus accepted all the current Messianism of his time, and fully expected that the kingdom of God would be set up in connection with startling disclosures of divine power, to which there are such frequent references in the Great Discourses. The literature of this subject is abundant for those who wish greater familiarity with the arguments of the two schools.

For the present purpose we have no reason to decide between the two views. There are elements of strength and weakness in each. It seems not unreasonable to suppose that Jesus' discourse took practically the form in which it has come to us. This does not exclude the probability that some changes have been made in the text. It would be strange if a discourse on a theme so significant for Jewish bearers of that age should not take over to itself some of the current ideas of which the air was full.

The lines of our Savior's teaching on this theme seem fairly consistent and recoverable. He taught his disciples that it was neces-

sary for him to leave them. He saw that as long as he remained they would watch for him and wait for his initiative. He told them therefore that he would go away, but would send them the Spirit, the Comforter. He also told them that he would come again. This promise of his return was made so frequently and clearly that it became the fixed conviction of the early church.

Almost every New Testament document reveals this belief. Paul's message to the Thessalonians shows that he expected to survive until the Lord's return. Peter refers to the taunt that the enemies of the church uttered, who made capital of the fact that the sincere and oft-repeated beliefs of the Christian community that the Lord was about to appear had never been fulfilled. Where then, said these skeptics, was the promise of his coming?

From the standpoint of the early church the promise of Jesus seemed perfectly explicit, but its fulfillment was unaccountably delayed. The angels proclaimed at the time of his ascension that he would return as certainly (not "in like manner") as they had seen him go.

When the Master spoke of the impending changes that should attend his coming, he said clearly that the generation then living should not pass away until all his predictions then made in reference of the future should be fulfilled. No attempt to torture these words out of their legitimate and simple meaning has ever proved successful. It is clear that whatever Jesus said on that occasion referred to the immediate future and not to the ages ahead.

When Jesus stood before the high priest and was asked by him the truth of his claim to be the Son of God, he responded that he was, and that from that day forth they should behold him seated at the right hand of power and coming in the clouds of heaven. If language has any significance, these words refer to the immediate establishment of the kingdom of God in the world, and Christ's continuous and increasing rule. The language is apocalyptic or figurative, as was much of the language in that closing age of Judaism, but the meaning is not to be missed.

It is clear then that Jesus taught to his disciples his return in the near future. This return it is equally clear he conceived as a spiritual coming, in the power of the kingdom, in the work of the Holy Spirit, the diffusion of his purposes throughout the world, and in the transformation of human institutions into likeness with the divine ideal.

That Jesus did not imply a physical and visible coming is shown by the fact that no such event took place. The fact that he did not mean a physical and visible appearance at some future period in the history of the church is clear from his insistence upon the nearness of the event and the accompanying signs, which were manifestly the downfall of Jerusalem and the persecution of the disciples in Palestine, Rome and elsewhere.

But the early church expected a different sort of return. They looked for the coming of Jesus in a physical, visible form. They looked for the re-establishment of those relations with themselves which Jesus felt to be wholly needless limitations upon the work of the kingdom. They were disappointed that he did not come as they expected him, and their disappointment is written on the pages of the New Testament too clearly for any misreading.

Yet Jesus came just as he said he would do, not in the visible form of loving expectation, but in the invisible strength of his kingdom, as he had persistently taught. The Jewish people looked for a different Messiah from the one who came. The early Christians expected a different return from the one that occurred. The church in various ages has gone on predicting the realization of these same external hopes.

At times definite dates have been set and the pathway of the church is strewn with the wrecks of such chronologies. The books of Daniel and the Revelation have been searched for fantastic proofs of dozens of conflicting theories regarding the time and manner of the Lord's return.

Meantime he is here, for all of those who with humble mind and eyes made clear by faith and love are able to discern the Lord who has ever kept us with his blessed promise, "Lo, I am with you always."

It is probable that Christian people will go on setting dates for the coming of Christ for centuries and milleniums yet to come. Those who unsatisfied with the real coming of Christ in the hearts of his people will look still for some external and mechanical coming, even as the Jewish people looked for a Messiah born in the purple and wielding the sword of empire.

If in some future time the interests of the kingdom of God demand a visible manifestation of Jesus, no one need deny that such an experience may come. But the duty of the church is not the heavenward look to discover the descending Christ, but the clarified vision which discerns his presence in the world today, working out through his church to the gracious ministries of the Gospel.

There is the higher duty of discovering the Christ who is here, of coming into such relations of friendship and obedience to him that we know him beyond all mistaking, and the glorious privilege of interpreting him to a world not even conscious of his presence, much less eager for any visible manifestation.

The work of the local Federal Council of Churches continues to grow in importance. Some months ago Professor B. L. Hobson, of McCormick Theological Seminary, who has been active in the movement from the first, was elected executive secretary pro tem, it being the intention to secure a permanent secretary with the opening of the autumn. Offices have now been secured in the down-town district, and the work is being organized with a view to aggressive action in the fall. In the meantime a secretary has been chosen for the central district of the Federal Council, embracing Illinois and several adjacent states. His office will also be in Chicago, and the two secretaries, the one for the district and the other for the city, will be able to co-operate efficiently.

No man has rendered more effective service in the cause of public safety and moral uplift than Clifford G. Roe of Chicago. As a rising young attorney he attracted such notice by his ability as to be appointed Assistant States Attorney. In this position his attention was attracted by the numerous indications of a widespread and unscrupulous traffic in women for immoral purposes. With unceasing vigilance he followed the clues that were obtainable, and was soon the means not only of making public the deadly nature of this traffic in white slaves, but of bringing many of the offenders to punishment. So concerned has he become regarding the situation that he has undertaken a propaganda of publicity, visiting many parts of the country, and addressing many groups of interested and influential people in behalf of the cause. His time was so fully absorbed in this work that he resigned his official position to give himself completely to the hunting down of the men and women who are the leaders in the vile business. To the other weapons which Mr. Roe has put into the hands of the public with which to fight the white slave traffic, he has just added a book of peculiar and pathetic interest, "Panderers and their White Slaves" (Revell, \$1 net). The book is not pleasant reading, but it is full of the facts which every teacher, parent and young woman should know about the dangers that beset the way of even the purest and most high-minded youth. The fact that Mr. Roe is a Disciple, an efficient worker in the Hyde Park Church, makes his public service all the more interesting to readers of the Christian Century.

During the past few days Judge Charles Sumner Lobingier of Manila has been visiting in Chicago. He is one of the occupants of the federal bench in the Philippine Islands. He is judge of the Court of First Instance, as it is known in the islands, a member of the commission to revise and edit the Philippine codes, a member of the National Conference of Commissions on Uniform Laws, a member of the bar of the United States Supreme Court, formerly member of the Nebraska Supreme Court and Professor of Law in the University of Nebraska. Judge Lobingier has recently completed a work on "The People's Law, or Popular Participation in Law Making" (Macmillan). As a member of the Christian Church, and a near relative of the lamented Henry Schell Lobingier, he is greatly interested in the work of the Disciples, especially in the forward movement in education among our ministers, and in the serious attempt many of our people are making to realize the ideals to which our history has committed us. He speaks in high terms of the work accomplished

by Professor MacClintock in the Philippines two years ago, when he went out as commissioner representing the government in the interest of education. The Judge is on a five months' furlough and will leave for Europe in a few days.

Patriotism Against Liquors

Virtue and happiness are the primary objects of patriotic solicitude. These depend largely upon physical and social inheritance and individual choice. Whatever deprives a child of the right to be well born and to be taught how to care for itself and how to live in right relations to others is an evil that patriotic citizens will endeavor to destroy.

At the Twelfth Congress against Alcoholism, which met in London in the summer of 1909, Dr. Taav. Laitinen, professor of hygiene at the University of Helsingfors, reported studies in human families which confirmed his long and careful observations upon animals, and which showed that the birth weight and subsequent eight months' development of children of drinkers averaged less in a group of over 20,000 families than in the case of children of non-drinkers. Dr. Karl Graeter, a nerve specialist of Basle, Switzerland, "gave statistics showing that from nine per cent up of the children of moderate drinkers investigated were mentally defective or tuberculous, and from seventeen per cent up of the children of heavy drinkers, as against five per cent of the children of abstainers."

Drink is a cause of poverty. A good authority states that "the working people of England swallow in drink every year the value of every inch of land in the whole island." In these days of high prices the average man's income is exhausted by the time he buys what is demanded for the health and comfort of himself and his family. Any money spent for drink lowers his efficiency and injures the state. Dr. C. W. Saleeby says that no less than 12,500 widows are drink made in Great Britain every year, or, taking an average of 3.6 children to a family, a total of 45,445 widows and children are deprived of the one who should support the family. At the National Conference of Charities and Correction in St. Louis, May 19-26, 1910, there was more consideration given to the causes of widowhood than to the best way to help widows. Along with industrial accidents and occupational diseases drink will have to be reckoned a destroyer of the bread winner.

Patriotism studies not only the records of the courts in order to find out what crimes are committed and what punishments are decreed for criminals; it also studies the causes of crime. Why do men steal and murder? The lord chief justice of England, Lord Alverstone, declares that drink is a factor in ninety per cent of the crime of England. He has had an experience of forty years at the bar and ten as a judge. In Scotland, in 1907, there were 90,000 cases of public disorder due to drink. Why alcohol produces crime is explained by Dr. Legrain of Paris: "Alcohol produces an intoxication which is only a brief attack of lunacy. There is no other term which describes the almost instantaneous disorders which follow the taking of alcohol, disorders which impair the judgment, the reason and exactitude of sensation and which destroy the will only to install brute impulse in its place."

It is inevitable that drink should be a source of political corruption. A business that cannot make a successful appeal to the conscience will resort to the use of money to influence legislation. The conscience of the United States is deserting the liquor traffic. Some of our citizens still believe in the divine right to get drunk and make fools of themselves, but the number of such is diminishing rapidly. The appeal of the liquor advocate must be based upon the assumption that appetites and dollars control our actions. Men who accept this assumption do not have very strong reasons for declining the offered bribe.

The way to deal with the drink problem is to educate ourselves as to the perils involved in the use of intoxicating liquors and in the liquor traffic. In former days men thought the drunk man was inspired of the gods. Remnants of this superstition are found among civilized peoples. It is hard for the human race to look a fact squarely in the face when that fact is in opposition to long established custom. We denounce the man who gives us truth which we have been ignoring in our conduct. But we can be taught. Even the notion that whiskey warms a man in winter and cools him in summer will at last give place to a theory based upon the facts. We may even dare to hope that a majority of the citizens will cease to believe that a town is more prosperous when its working men spend their money for liquors than it is when they spend it for food and clothing.

Midweek Service, July 6. Heb. 2:12-17.

Social Survey

The Annual Fourth of July Killing.

It may surprise many a citizen to know that a very rational and earnest movement against the use of fireworks on Independence Day is now in its seventh year; nor is it universally realized among us how many of our children have, by reason of these yearly celebrations, suffered the most cruel death known to medical science. Were any such emotion possible in the English breast, that of satisfaction for the loss and humiliation endured by England in the war for Independence,—at least so far as human life is concerned,—could hardly be more thoroughly justified; for, taking no account whatever of our national losses of many decades past, but only of those incurred in the last three yearly celebrations and in the metropolis alone, we find that 1,339 have been killed and injured,—more than the casualties in the Revolutionary battles of Lexington, Bunker Hill, Fort Moultrie, White Plains, Fort Washington, Monmouth, and Cowpens combined. Nor have these losses been among fighting men, but rather among little children; and of the latter wounded on Independence Day, many that have not died have nevertheless been dreadfully maimed and disfigured for life.—*American Review of Reviews.*

Sanitary Dwellings in Austria.

The Austrian Parliament has voted \$1,200,000 yearly for ten years to create a fund for aiding local authorities and building associations to erect cheap and sanitary dwellings for wage earners. This is regarded as the first step toward reducing the intolerably high cost of living for the poorer people, who are compelled to pay exorbitant rents for miserably inadequate accommodations. It is shown by the latest returns that half the dwellings in Vienna consist of one room, sometimes with a kitchen, but usually without, and that 43 per cent of the population live in one-room homes. Single-room apartments, in some cases, are occupied by six or more persons, and the effect of this scandalous overcrowding is shown in the mortality returns. From these it appears that 296 deaths in 10,000 population are recorded in the workmen's quarter, as against 120 in other districts.

Cost of Ballinger-Pinchot Trial.

Less than \$15,000 has been spent by the Ballinger-Pinchot committee in investigating the interior department and the forestry service. The cost of printing the record of the case does not come out of the \$25,000 appropriated to defray the expenses of conducting the inquiry, however. The bulk of the money expended went toward the employment of stenographers and the payment of the per diem and mileage of witnesses. All witnesses have been paid and discharged, and the expense of finishing up the work of the committee will be nominal. Carl Rasch, who assisted John J. Vertrees in conducting the "defense," as the Ballinger side has been known, has taken up his duties as federal judge in Montana. He was recently appointed to this position by President Taft.

Help to Build Cathedrals.

By the will of the late John A. Kasson, the veteran diplomat who died a few days ago, the Protestant Episcopal Cathedral Founda-

tion of the District of Columbia will receive the bulk of his estate, or between \$500,000 and \$600,000. The principal is to be invested and the interest devoted to educational and other work for which the foundation is designed. It will become available immediately, and help to carry on religious teaching without awaiting the building of the cathedral itself. The cathedral when completed will represent a total money outlay of between \$5,000,000 and \$6,000,000. There has thus far been raised for the purchase of the ground and the beginning of the work on the building about \$1,100,000.

Department of Public Works.

One of the most important governmental projects the President will be asked to consider during his summer vacation will be the creation of a new executive branch of the government to be known as the Department of Public Works. The proposed plan contemplates the abolition of the Interior Department. Support for the proposition is found among the President's political advisers and the leading business men of the country. The main feature of the new department, as they have already been explained to Mr. Taft, are, in brief, as follows: It shall have charge of the Panama Canal and all the work incidental to that project, its upkeep and support. It shall look after the irrigation projects throughout the country. It shall take over all the conservation and forestry work now being done by different departments of the government. It shall have the control of such minor work as is contemplated in the proposed bureau of public health and such activities as are now found in the various movements for the protection of water supplies and water power sites. It shall have under it, as subordinate bureau, a branch to look after the small area of public lands which now remain in possession of the government.

Retirement Pensions.

An aggressive campaign, conducted with the support and approval of President Taft and his cabinet, is to be directed to secure a civil service retirement pension for the benefit of aged and decrepit government clerks. Secretary MacVeagh has led all the cabinet officers of the administration in urging such a system, but Congress has shown no disposition to pass such a law. The President has consented to permit all government clerks to join in a memorial to Congress, and it is expected that at least 25,000 signatures will quickly be obtained. The general plan which meets with the support of the administration contemplates contributions from the clerks to be added to any appropriation from Congress to be available to pension clerks who have complied with the qualifications for retirement. Inasmuch as the United States is practically the only civilized nation which makes no provision for the retirement of its superannuated civil employes, it is hoped that Congress may be persuaded to enact a retirement law.

Uniform Currency.

Although it may be years before the edict of the Chinese government establishing a national decimal coinage is put into effect, the action of the central authorities in formally decreeing the adoption of a uniform currency system is looked upon by bankers in New York and by commercial houses doing business with China, as a long stride forward in the march of the celestial empire towards civilization, as typified by modern Western commercial standards. The new statutory standard of seven mace two candareens to the

dollar will give a uniform value to all Chinese dollars. For centuries confusion has existed throughout China in regard to both international and external commerce, owing to the many distinct standards of value in the various provinces.

Patisades Park Bill.

Governor Hughes of New York has signed the Palisades Park bill, and this assures a magnificent reservation of picturesque country for the people. The palisades form a basaltic bluff from 300 to 500 feet high along the west bank of the Hudson, beginning near the northern limit of New York City and extending north about eighteen miles, in Hudson and Bergen counties, New Jersey, and Rockland county, New York. The palisades were being destroyed by quarrymen when the two states took the matter up a few years ago. It was proposed to buy up not only the quarry holdings, but also the title to a strip of land fourteen miles wide all the way. This required several million dollars, and the money has been raised. Both states made liberal appropriations, and the amount still lacking was made up by wealthy people like Mr. Rockefeller, Mr. Morgan, Mrs. Harriman, Mrs. Sage, Mr. Perkins and others. The largest contribution was from Mrs. Harriman—\$1,000,000 and 10,000 acres of land in Rockland county. A park eighteen miles long and fourteen miles wide, 252 square miles, covering 161,250 acres—that is what it means if the plans are carried out.

Women in English Factories.

There are said to be 867,000 women and girls in textile industries in England, most of them in cotton mills. A writer who visited these factories recently reports that a sight of the women and girls is a depressing spectacle. Most of the women are languid and anaemic. Many of the girls are mere children. Nearly 40 per cent of the women are married. All look cheerless and sad, and as if in need of good food and fresh air. Yet England has good factory laws. The trouble is they are not well enforced. The work is not excessively hard, and the conditions are not particularly unhealthy. If care were taken to secure proper ventilation, if the floors were kept clean, and if some method of collecting and removing the dust were adopted, all of which the law contemplates, the conditions would be fairly good. The women are careless about their food, their clothes and their health, of course. That is perfectly natural under the circumstances. They need instruction along these lines. But when would they ever get time to listen to it? They have to work 55 1-2 hours a week, not counting time for meals.

The Possibilities of Texas.

The state of Texas, with an area of 262,398 square miles, has a population of about 3,800,000, including the cities. That is an average of about fifteen persons to the square mile. The state of Illinois, outside of Chicago, not counting the other cities, has an average of about 100 people to the square mile. Germany's population averages about 290 to the square mile. If Texas had a population equal to the average of Illinois outside of Chicago, her total population would be more than 26,000,000. If she were as densely peopled as Germany, she would have a population of 76,000,000. It is not likely that she would support such a dense population, but the estimate that she could take care of 36,000,000 does not seem unreasonable. There is room for a good many more immigrants—of the right sort—in this country.

Tolstoy, the Luther of Russia

An Interpretation of Tolstoy's Relation to Russia

BY DANIEL PROTOFF.

What Martin Luther was to Germany, Tolstoy is to Russia, and much more; for Luther took but one step, that for religious freedom; and Tolstoy has taken that step also and the farther step for economic and social freedom.

Born in 1828, some 130 miles south of Moscow, in the heart of Russia, the proper birthplace for a man destined to become the great spokesman of the Slavic race to the world. He was a sensitive, impressionable child. Even in his boyhood he displayed a morbid attempt at a philosophic under-



Daniel Protoff.

standing of life. In youth he never lost his sense of duty, and had a desire to be a noble man.

After his school days in Moscow he went to the University of Kasan, where he studied science and philosophy; here the old students taught him that there was no God, and he became a vague atheist. After college he lived on his estates for a few years and then enlisted in the army, and was given command of a battery in the time of war at Sebastopol. Tolstoy's experience at the war affected his whole life. There he saw the misery, the cruelty. After the war was over, Tolstoy went to St. Petersburg, to live there as a rich, fashionable and brilliant member of the polite world. There he acquired distinction by the publication of his "Sebastopol Sketches."

Travel and Study.

He spent about two years in travel, and seems to have mastered English, French and German.

In 1862 he married the daughter of an army surgeon. Their family life was always most happy.

He and his wife lived in the country on his estates, where he devoted himself to improving the conditions of the peasantry.

Religious Experience and Teaching.

While yet a boy, when reading the Four Gospels, the doctrine which teaches love,

humility, meekness, self-denial, and returning good for evil, was the doctrine which touched him most. Now, as a man, he begins to inquire, "Why have I never been happy?"

He runs over his life in his mind, and suddenly the light bursts upon him. "Happiness," he cries, "happiness consists in living for others, that is clear." In his book, "My Confession" he tells us how he tried to grasp the meaning of his life. "We have reason and conscience ('the light which lighteth every man') to guide us forward. We did not originate these. Their source lies outside ourselves."

On Life—to transfer our interest from the lower to the higher nature is to be born again, to lay hold of eternal life, this is the root of religion. "Only when I believe in God, I can live; when I do not believe, I feel as if I must die. God is life." "Only when I yield myself," said he, "to that intuition of love which demands obedience to His law, is my own heart happy and at rest."

"Live to seek God and life will not be without him. After my conversion, life rose up within me and around me, and the light that then shone forth never left me afterwards."

What is Life?—"A part of an infinite whole." Here was the answer to his problem; and faith which defines our relation to the whole world is the deepest source of human wisdom.

He studied the lives of the peasantry, and found that they had a true faith, a solid foundation for their lives.

Tolstoy and the Church.

"The church was founded upon the Gospels and any truth which the church possesses must be contained in the Gospels." He has always been outspoken upon society, upon the state, upon the church. "However strange the statement may appear, every church, as a church, has always been and always must be, an institution not only foreign, but absolutely hostile to the doctrine of Christ. 'For the Church of Christ is known by its meekness, repentance, submission, activity and life.'"

Before he was fifty, Tolstoy had dedicated his life to his religious ideals. He had then fully acquired his faith, and he girded himself to lead his people across the deserts of disbelief into the land of promise.

Every man must ask himself, "What does God command me to do?"

His writings, after conversion, always speak with a voice of the preacher. "My Confession," "The Four Gospels," "My Religion," "What Must We Do Then?" "The Kingdom of God Within You," "What is Art?" and "Resurrection" followed during the next twenty years.

After his conversion, he looked into the tomb in which the truth, freedom and liberty were buried for 900 years. Over the tomb a heavy stone was rolled, and a strong army with its laws was whacking over it day and night, saying, "There is no resurrection for thee." But Tolstoy quotes the words of Napoleon, "I establish my kingdom by force but Christ establishes His by love; and yet there are millions who are ready to die for Him."

After his conversion he said, "My reputation has fallen, and I have been much grieved inwardly; but now I am at peace, now I have something to say, and it is necessary to work conscientiously." He stood on the highway and talked to the pil-

grims as a brother, saying, "Self-abnegation does not consist in saying, 'Take from me what you like,' but in laboring and thinking in concert with others, so as to give oneself to them."

If you live in love, then do not live in love for a certain person, but for all human beings. If the church is wrong, it does not mean that I have to be wrong, but I must find the truth for myself—which I did find in the New Testament. If the church is practicing Old Testament teachings which are condemned by the code of the New Testament, it does not mean that I should practice the same thing. "Thou shalt not suffer a witch to live," or Samuel's words to Saul were, "Spare no Amalekite; slay men, women and children." This same spirit came into the Christian church, which has shed blood nearly every century since Christianity began.

Christ comes with the message, "Love your enemies." Paul's message, "If thine enemy hunger, feed him." Like a Messiah he drew to himself a large number of thinking Jews and many of them became Christians; but many of his followers were considered ripe for the lunatic asylum, others were declared insane, while others were sent to prison and into exile.

He had been always a reformer, and ever before the ukase of emancipation, he had been the first nobleman to liberate his serfs.

War and Peace.

At once Tolstoy starts to work, preparing himself five years for the first work, "War and Peace." He said, "It is a hard preparation, the deep plowing of the soil upon which I am driven to cast my seed." Then he



Count Tolstoy at 46.

said, "I have to consider and reconsider what will happen to those human beings of my story." And from 1865 to 1869 the work was completed and the greatest novel of the nineteenth century was published, "War and Peace." (His wife copied this novel no less than seven times, again and again). Tolstoy always likes to get a step nearer perfection.

Now Tolstoy is followed by other reapers, and will still be followed in those fields ripe for the harvest. There are many wealthy merchants of Moscow and St. Petersburg who are nerolled among his disciples.

To all the Earth.

Tolstoy's conversion was carried into all corners of the earth. Russia has been waiting for a man who would not only interpret

the Gospel rationally, but live it radically. Pilgrims kept coming to him by thousands, to hear the story of his conversion. Prince Chilykoff was converted and sacrificed his millions for the poor; so was Vladimir Tstertkoff. Both of them are living in exile.

The Stundists were progressive, for the work of Tolstoy has served as a link between the regressive elements of the common people and of the reformers and radicals of the "Intelligenzia." The 2,000,000 Stundists are the strongest social organization working for the salvation of their country. Brotherhoods are also being founded all over Russia. Tolstoy's literature is published in foreign countries only. For that reason a great desire was created amongst the people in Russia who could read. Many a time it was carried to Russia inside of a loaf of bread. Those who read it used to say, "After I read it, I kiss it and press it on my heart to treasure it there."

From the lowest to the highest degree, people have been reading his writings; sometimes people have paid \$5 for a book which costs only fifty cents. Those who could not get his books in Russia, went to Europe to spend a few months in order to read his books.

Most of the people who have read his books

have no use for the Russian Orthodox Church. Even Protestant missionaries in Bulgaria were not able to make any progress until Tolstoy's books were translated into the Bulgarian language.

The Russian-Japanese War had a great effect on the people; it drove them out of that great superstition. Every man who went to war was provided with one of those so-called "Tkona," a wooden or paper image for protection; but the soldiers lost confidence in these images, for they saw how the Japanese took thousands of images and made a fire of them by which to warm their hands. After the war religious freedom prevailed, but every one was supposed to believe in one God. At the same time many new sects sprung up and many people were led astray.

The Russian people, of whom there are millions upon millions who read no books and no newspapers, write and receive no letters, must be helpless victims of superstition. Yet it is natural to the Russian peasant to take the scripture literally. "If thine eye offend thee, pluck it out." (Mark 5:29). John Plotnikoff of Karkov in May, 1902, was admitted to the hospital, having chopped off his hand with an ax, after failing to gouge out his eye.

Peasants get wildly drunk at Easter for

the joy of thinking that Christ is risen; at other times for no reason at all. The message of the Lord comes to us saying, "I have set before thee an open door." Though the Lutheran Church is working in Russia, yet there is only one pastor to seventeen churches, and it takes him four months to see each church once. Baptists have about 30,000 converts, and Methodists have nine churches, but only three pastors. There are also 5,000 men and women converted under Baptists' and Methodists' preaching, but the people refuse to join them because they do not find their names in the New Testament. It is an astonishing fact that according to statistics, more than 50,000 Russians left the Russian Orthodox Church and became Mohammedans between April 1, 1902 and January 1, 1909. This should stir the heart of every Christian who loves the cause of truth and liberty and we should lose no more time in consecrating men and money to carry the saving power of the Gospel especially to Siberia, where thousands of the disciples of Tolstoy are waiting for some one to come and help them there.

Those people have been wrapped in midnight gloom, covered with the dark mantle of superstition, or blasted beneath the withering influence of a form of godliness without power.

Our Church Men

Does the Church Care?—A Protest and a Program

BY JOHN RAY EWERS.

"I don't give a d—if it is," said a certain New York tenement house owner when told that typhoid fever was raging in his buildings. It so happened, by the irony of fate, that his own beautiful daughter died from typhoid which was traced unmistakably to her father's tenements. This was fifteen years ago. Meanwhile social consciousness has been growing. Hardly any man would say a thing like that today, although the indifference is appalling. We are coming to see, however, that we are all tied up together and that our own safety depends upon the integrity of all.

But what about the church? Does she care? Now I am not a knocker. I am not going to join the cynics who are playing their merry chorus upon the anvils. The cynic is a sinner. Any man who has made a failure of his own life can grasp a hammer and play his little tune. The test of genius is constructive work. A gorilla can devastate an art gallery. A goat can block the road. A wrecking crew can tear down a building, but it takes an architect to build it. On the other hand we need not be blind to existing conditions. Two classes of people are equally reprehensible: the snarling cynic and the lazy optimist. The first says the church is an obsolete institution and is fast passing away, the second says the church is perfect and that God will care for his own.

Preaching That Goes Up but Not Out.

The sane man is he who, while believing that the church is a divine institution, sees plainly that men must adjust the membership to conditions. The church at present is not a bride without spot or blemish. There are spots, both black and red, on the white garments, and the lines of selfishness wrinkle the fair face.

Look at the average church. What does it do for the community at large? In the pulpit, perhaps, is a man who never studied sociology half as much as he did theology. His religion goes straight up—it does not go out toward men. Minister and laymen are

trying to build up a great plant. They glory in numbers, trying to beat out some other neighboring church. The desire is not so much really to save men as to make a great appearance. The big missionary offering is boasted of. The thought and prayer is not so much for the poor heathen as for the aggrandizement of the local church.

Ministers boast of their aristocratic members, of their big salaries, of their great buildings, of their large Sunday-schools, as a suddenly enriched millionaire might boast of his possessions. Is that the true idea—to build up a great, selfish, contented, sleek, fat and useless organization? Is the local church a thing in itself? A thing to be built up

foreigners, civic righteousness, or social betterment.

How many ministers, in Pittsburg, are working as hard in broad social causes as they are to build up their own plants? They may say that their particular church is all the field that they can cultivate—then they should make way for larger men with broader vision and more capacity. A man who is only big enough for his own parish is too small even for that. His duty is to resign and get out of the way. Thank God, there are some shining lights among our ministers who are doing great things in social ways.

Some Valiant Men are in the Fight.

This much must be said, that the church is doing about all that is being done for social betterment, and that is not much. The men, ministers and laymen, who have fought the battles for righteousness in Pittsburg, have been for the most part rugged churchmen. They got their inspiration from religion. Let us say this with emphasis. The church has done practically all that has been done. How pitiful that is, however, in comparison with what might have been accomplished which should have been worked out!

The average church is a self-centered proposition where the preacher is trying to build up his own reputation, and incidentally his salary, and where the laymen glory in their pomp and circumstance. Meanwhile the city goes to the devil.

What we must have is a fine brotherliness which boasteth not against the neighbor, and a warm social consciousness which actively works for the uplift of all.

According to pure religion, life is the supreme thing. Not only is a man of more value than a sheep, he is of more value than an institution. In one hand, the religionist held the Sabbath and in the other a man. The man in those divine scales outweighed the institution and, it was said, "The Sabbath was made for man and not man for the Sabbath." That was a wonderful pronouncement. Our business is to actually save life.



J. R. Ewers, East End Church, Pittsburg.
Editor of "Our Church Men."

even by destroying a smaller neighbor, as a greedy corporation absorbs a weaker competitor? Or rather is not the kingdom of God advanced when all Christians feel themselves a part of a common, conquering army, all fighting evil, and all working together.

The point is this: too many churches are trying to build themselves up with never a thought for the other church, much less for

How can we do it when wages are below a living standard? How can we do it when the rotten housing conditions prevail? How can we do it when saloons and houses of ill-repute are wide open? How can we do it when mills, mines and railroads grind up human flesh into dividends and squeeze out the blood into the cup of aristocracy? How can we do it when a man has not leisure to see his family? How can we do it when little children have no place to play?

What would the lash-of-the-temple do in Pittsburgh? I do not advocate reform of the hatchet variety, neither do I endorse, on the other hand, the fat, flabby and feeble optimism that gorges itself while the beggar lies sick at the very gate. God will smash to powder that institution which selfishly builds itself up while neglecting the poor people who are largely, the products and victims of damnable civic conditions.

With fiery eloquence, our ministers should rise as one man and plead for social betterment. As a great host the mighty laymen of this noble city should assert themselves. Why leave a few discouraged, heart-broken men, the over-heavy burden? This is the crucial hour. Can you not see it? Some valiant men are rushing into the thick of the fight. Will you loll in the lap of luxury while they are slain and your cause defeated? Will you continue to build your palace while the conflagration rages in the city, threatening even your work?

Making Big Business Fit for Men.

I tell you the churches are handicapped unless they assert their power. The forces of evil are this moment sending men, women and children to hell faster than we are saving them. Are we selfish fools? How much longer will we wrangle over petty doctrines that divide us? How much longer will we knife each other in our pitiful pride?

But some timid soul will say, "What can the churches do?" It is not a question of "can we," rather it is "will we." We have never sufficiently estimated the unlimited power of the church of the Living God. There is dynamite enough in our churches to blow the earth to atoms. We are sitting around like a lot of rag dolls when we should be up and doing the tasks of giants and be pounding away at the rocking ramparts of sin with the hammers of Thor. We can do it if we will.

This seems to be the day of the laymen. The day of benches, babies and bonnets" is passing in our churches, and the men are asserting themselves. Witness the colossal and magnificent achievement of the laymen's missionary movement. That is helping the world at large. The very bigness of the enterprise challenged men of power. You can't entertain a Jim Jeffries with a pink tea and a lace handkerchief sale. We must give the big men big tasks. The man who handles many men and thousands of dollars every week doesn't want to be in the peanut business on Sunday. The timid tasks and spineless efforts of many churches make a man with red blood in his veins laugh with scorn. We need the temper of the brave Jesus. We need the fire of the early disciples and the nerve of the martyrs. We are degenerates in these featherbed days of lazy peace.

What Can the Church Do?

Well, here are a few definite things which the church can and ought to do:

A brainy and courageous committee of laymen should name good men for office. That is first,—and don't tell me that it is not a man's job. Some of you fellows who have been waiting for a task worthy of your mettle, come on! Stop talking and scorning and show us.

Then, in the very next place, we must federate all our church men to support these men. We have the balance of power if we will

use it. The average politician laughs to scorn your church constituency because he knows it is not dependable and that if it votes one way once it will forget all about it by the next election. We are a poor lot politically.

Then we should have first-hand information about conditions.

Ignorance, base and crass, is at the bottom of inaction.

Get Facts.

It does very little good to read about these things in the "Survey." Men must see for themselves. Let a representative group of good men go and study at first hand the vice situation. If we are living in the best city of the land, as some would have us believe, let us know it so that we may all rejoice together. But if conditions are "rotten in Denmark" then let us face the facts courageously.

Let us have the truth about the saloons and gambling. Let the federated men of the churches know precisely how things are here in Pittsburgh. Let another group visit the mills and mines; let them investigate the railroads and stores and report conditions in the laboring world. Let us know about accidents and the conditions of families after the breadwinner has been killed or maimed for life. Let another group study first-hand the tenements and housing conditions. Let them consider the sanitation. Let them report back their findings. What is the chance for the Sunday-school where eight people live in the same room? That's practical.

Let another committee go to Chicago and study their recreation parks and then come back and look over Pittsburgh. Have another committee of broad-minded men study the administration of charity in our city and see how much over-lapping there is. Can a fake get help from more than one agency? Then there is the whole big problem of city govern-

ment. What do you know about the Commission plan? The church that loves folks must show her interest in all of these practical activities.

I know that there are ministers who say that all the Lord called them to do was to "preach the gospel" and that they must not meddle with these "secular" concerns. What possible good comes of your preaching unless your men, your laymen, go out and live out that gospel? Perhaps you are not preaching the gospel at all. Now Jesus loved men. He helped men on the spot. He cleansed the temple. Do not forget that. He was not afraid of losing his job, nor offending some of those who paid his salary. Oh, for an outpouring of His spirit. Oh, for a church of lovers of men.

Need of a Prophet.

An aroused, informed group of churchmen would turn this town upside down. Or, rather, right side up with care. Would that some great prophet might arise who could lead the people of Pittsburgh on to victory. I do not believe that a finer body of church people can be found on this earth than here. There is genuine devotion, there is a spirit of sacrifice, there is unusual intelligence, there is dormant, potential courage in our superb churches. We wait for our leader.

On a broad, business-like, united basis we must tackle our problem of city building. We must expect and intend to do great things. It is ours to hit the devil squarely between the eyes and to make straight the highway. The difficulties challenge us. The emperor demands the impossible.

Oh, the church of Almighty God must arise and put her armor on! In this day of battle we must not rest idly in the tent. Some of our sons are suffering at the front. The forces of evil are in array. Certain victory awaits our coming. Arise and smite!

Manhood in the Ministry

BY ALFRED CHAN FAY.

The Rev. Charles Stokes arrived in the town of T—, state of Maine, some time in the month of February, 1890. The good minister was of tall and stately appearance, of very devout temperament and strong parts. He preached several good sermons at the outset, and people were very favorably impressed with him. "Christ and Him Crucified" seemed to be his main theme, and he appeared alike to the cultured and the uneducated of the society. He had a big heart, and his hand was often likened to the "Hand of Providence." The sight of the gentleman, too, was enough to make anyone think of his sins and shortcomings. The Rev. Stokes had also an eye for the business side of his profession, which appealed strongly to the business men of the community.

Hardly before he had unpacked his things and had become at all settled, he looked over the church records, and as many another good minister has found, there were several members of this church who had not paid their dues for some months, or even years. He determined to make calls on these people and ascertain the cause of this and see what could be done toward putting the society on a better financial footing. Looking down the alphabetical list of church members, he came across the name, Robert Bidwell and wife, who had been members of the church some ten or twelve years, but had not attended church, nor contributed to its support for some four or five years. He decided to call on the Bidwell family one afternoon right after dinner, when people are apt to be susceptible to calls for contributions, and ascertain the cause of the infelicity which had evidently clouded the household.

The day fixed for the call had been an unfortunate one for the Bidwell family. It was a bitter cold day, and the night before the water pipes in the house had burst, and all the forenoon the water was dripping from the ceilings all over the furniture and upholstery in a manner to bring out the Christian qualities of the most stalwart. The plumber had been summoned, and had arrived on the scene with one or two apprentices, and the house was being thoroughly upset. I need not remind the reader of the fact that plumbers, though no doubt well-meaning men, seem to act as though they had "carte blanche" to upset and tear to pieces everything in the discharge of their work. On the dressing case in one room could be seen a canteen of gasoline; on a bed lay a large monkey-wrench covered with grease, which of course the plumber had forgotten to wipe off before beginning his work. In the kitchen on the floor stood the charcoal stove, from which dripped momentarily a copious supply of soot and dirt which added nothing to the general appearance of the floor.

About ten o'clock the sheriff arrived on the scene. It seems that a piano had been purchased on the installment plan, and through some miscarriage in the mails the remittances for several months past had not been received by the firm, and the sheriff had been directed to go to the Bidwell house and take the piano. The expressman had already backed up to the side door and four strong men were entering to remove the instrument. This episode of course, added to the family's experience with the plumbers, did not serve to heighten the felicity of

the good household, but caused more or less of a strain on "what few fruits of the spirit" yet lodged in their hearts.

But this was not all. The night before the servant girl, a prolific source of infelicity in many households, had eloped with one of the barn hands, both taking with them things which did not belong to them. The more Mrs. Bidwell looked about the house, the more things she missed—underwear, table linen, cutlery, silver, and other things too numerous to mention. Mr. Bidwell's search in the barn too showed that hoes and shovels were missing. A further search brought to light a note which had been left on the piano cover, stating that the two servants had decided, after mature deliberation, to go to Providence to make a few calls.

It had now become about dinner time, and Mr. and Mrs. Bidwell sat down to a table of "plain living and high thinking." The "Good Book," as you remember, states (Prov. 15:17): "Better a dinner of herbs where love is, than a stalled ox and hatred therewith"; but here was a case where there was a dinner of herbs with no particular love in the atmosphere. For some reason or other, the blessing was not asked at that meal, and Mrs. Bidwell, after a few mouthfuls, concluded to make the most of the situation and see what could be done to set things to rights.

Now there came a knock at the front door, and instead of directing the visitor to step around to the side door, as had been the custom for a number of years, Mrs. Bidwell insisted that this clerical gentleman must be admitted by the front door, which had not been opened for some time. Mr. Bid-

well undertook to remonstrate and stated that it would be impossible to open the door which had become firmly stuck in its casing by this time; but Mrs. Bidwell insisted, and Mr. Bidwell knew better than hesitate before the admonition of his good wife.

A hammer was found which the farm hand, through some oversight, had not taken with him the night before, and the door was pounded and the casing strained with no apparent result. Finally Mr. Bidwell placed his left foot strongly against the casing, and taking hold of the knob with both hands, made one Herculean effort and the door came open with a crash, Mr. Bidwell falling back suddenly against the staircase, thereby dislocating his right shoulder. Throwing himself together, in spite of his shoulder, and in spite of his Christian reputation, he said, "And who in h— are you, sir?" Mrs. Bidwell tapped him on the shoulder and told him that he must control himself; but upon learning that his shoulder had been dislocated, she arranged for his removal to a bed in the next room, where he was made as comfortable as possible until a doctor could be summoned. Rev. Stokes was, of course, invited in, and everything done for his entertainment. A mug of cider was brought up from the cellar and the remnants of a dish of popcorn was placed before him, while the conversation followed lines of both home and foreign missions, the higher criticisms, etc. After a while Mrs. Bidwell with one of the children took the clergyman out to the barn and showed him the stock—a cow or two, a goat, and the pigs in the cellar, calling attention incidentally to the absence of various implements which had been removed the night before. Time wore on until supper

came, and the good minister, Mrs. Bidwell, and the children sat down to tea. Here was a meal where love prevailed. The blessing was asked in which the good Lord was petitioned to reflect his benevolent and long-suffering countenance upon the unfortunate household.

Hereupon the Rev. Stokes took his hat to leave, not having courage to say anything about the arrears in the church contributions, or the failure of the good man and his wife to attend church services.

Just as he was leaving, however, Mr. Bidwell called to him from his bed, and putting out his course warm hand from underneath the clothes he shook hands and said: "I out his coarse, warm hand from underneath language upon your arrival. How long since we have contributed anything to the church expenses?" "The records show four years and a half." "What did we contribute before that time?" "The records show eight dollars a year." "Well, Maria," said Mr. Bidwell, calling to his wife, "bring my check book." The check book was brought, and Mr. Bidwell wrote out a check for \$36, which he handed to the Rev. Stokes, with the remark that he regretted exceedingly the non-attendance of the household at church services, and assured him that now that the society had a "man behind the guns," he could depend upon regular contributions for all church expenses, including any benevolences which might arise from time to time.

The story goes that after Mr. Bidwell's recovery he, his wife and the children were regular attendants at church, and the parishioners were all convinced that God still reigned in Israel.

Further News from the Colleges

Commencement News. Reports for the Year. Plans for the Future.

Butler College

T. C. HOWE, President.

The fifty-fifth annual session of Butler College closed on June 16. The exercises of the commencement season began with the last chapel service of the year, on the preceding Friday morning. In keeping with the custom of the institution, this service took the form of a farewell to the seniors. Professor Jabez Hall led the devotional service. Interspersed among the musical numbers were speeches by Miss Blanche Ryker and Mr. G. F. Powers of the senior class, and Prof. E. T. Paine and Miss Clara McIntyre of the faculty. President Howe's farewell talk to the class was earnest, thoughtful, practical and helpful.

The Rev. A. W. Fortune of the Walnut Hills Church of Cincinnati, delivered the baccalaureate in the college chapel on Sunday afternoon. His address on "Obedience to Life's Vision," was greatly appreciated both by the class and by the large audience. The reception given on Tuesday evening, by President and Mrs. Howe proved one of the most enjoyable events of the entire week. Practically the entire student body and their friends thronged the house and the spacious lawn till a late hour. Wednesday was set apart principally to the students and alumni. Picnic luncheons were held on the campus by the students, alumni, faculty and friends. In the afternoon the senior class gave two short plays before a large and appreciative audience. The out-door staging amidst the campus scenery added much to the effective-

ness of the plays. In the evening a well attended alumni dinner was held at the banquet hall of the Denison Hotel. The after-dinner speeches showed that the students of other days are still interested in the welfare of their alma mater. Steps were taken to more effectively organize the alumni.

The commencement address on "The Final Test of Democracy" delivered on Thursday morning by the Rev. Charles S. Medbury of the University Place Church, Des Moines, Iowa, was a master-piece and was delivered to an audience which packed the chapel to its full capacity. At the conclusion of the address President Howe conferred the degree of bachelor of arts on the eighteen members of the graduating class, and the degree of arts on two of the graduate students, Clay Trusty of the class of 1908, and Carl A. Burkhardt of the class of 1909.

The year just closed has been one of the best in the history of the college. In point of attendance the past year showed a substantial increase over previous years, and that in spite of the fact that the preparatory department, which was put in process of extinction four years ago, has been entirely abolished and the rigorous entrance requirements of recent years have been retained. As a result the students compare favorably with those of any of the other leading colleges of the state. The affiliation with the University of Chicago has been terminated.

Financially the institution is in the best condition it has ever known. The additional \$250,000 of endowment recently subscribed has all been paid and is now productive. The president and the board of directors, however, are planning larger things for the near future. Already the Reeves Chair of Biblical Literature and an instructorship in physics

have been added to the instructional facilities. In order to provide for further enlargements to improve the buildings and grounds, and to more adequately remunerate the members of the faculty, a further increase in the endowment is contemplated.

Some new faces will be seen in the faculty at the opening of the next scholastic year in September. Owing to the pressure of administrative duties, President Howe has resigned the Armstrong professorship of German, which he has held for twenty years. Dr. George Henry Danton, for the last three years acting assistant professor of German at Leland Stanford Jr. University, has been chosen to the professorship. Dr. Arthur Kenyon Rogers, who has held the professorship of philosophy and education in the college since 1900, has accepted the headship of the department of philosophy at the University of Missouri. Dr. Edmund Howard Hollands of Cornell University has been appointed as his successor. Prof. Edward Martin Greene of the University of Wisconsin, has accepted the assistant professorship of French, and Dr. Henry Mills Gelston of the University of Michigan will be acting professor of Latin language and literature in place of Professor E. T. Paine, who will spend next year on a leave of absence.

The prospects for next year are good. The number of high school graduates who have already indicated their intention of entering the college next September is gratifying and the number of rooms reserved in the college residence for next year is unusually large.

J. W. Putnam.

Eureka College

A. C. GRAY, PRESIDENT.

The commencement of Eureka College, June 5-10, was well attended by visitors and very encouraging to all participating, and to the friends of the college. Russell F. Thrapp, of Jacksonville, Ill., an alumnus of the college, preached the baccalaureate ser-

mon. His address, "The Greatest Conquest," was inspiring. The annual meeting of the board of trustees re-elected Dr. N. B. Crawford chairman of the board. It is fitting that this saintly and self-sacrificing man shall lead Eureka College to victory in the present campaign for larger usefulness. A. C. Gray was requested by the trustees to continue another year as acting president. The commencement address of Dr. Herbert Martin, New York City, was clear-cut and scholarly. Many in their enthusiasm and appreciation pronounced it the best address they ever heard. Dr. Martin's subject was "Attitudes." He dealt with the proper attitude to truth, self, society, and the world at large.



Lida's Wood, Eureka College.

Eureka College considers itself most for-

tunate in adding to its staff of teachers for the ensuing year, Mr. Emory Ross, business manager of the Southern Christian Institute, who will have charge of the Commercial department; and Ralph Goodale, of Ann Arbor, Mich. Mr. Goodale is a graduate of the

Tri-State Normal, Angola, Ind., and of the University of Michigan, and has had considerable experience in teaching. Our courses of study have been materially changed this year. A distinctly Biblical course is to be offered hereafter; and three courses leading to a Bachelor of Arts degree, in which predominates respectively mathematics and science, language and literature, and philosophy, social science and history.

Nine of our teachers are pursuing graduate studies in universities this summer—one in the University of Michigan, four in the University of Wisconsin, and four in the University of Chicago.

The spirit and enthusiasm among students, faculty, and friends of the college is all that could be desired.

Bethany College

T. E. CRAMBLETT, PRESIDENT.

The sixty-ninth session of Bethany College closed with the annual commencement Thursday, June 9. The attendance at the commencement exercises, and the enthusiasm of the large number of visitors present, was most gratifying. The year just closing has been, in many respects, the most successful in the long and honored history of the institution. The enrollment of different students for the college year, including the summer school, reached 342.

The campaign for endowment conducted during the past year was crowned with success. More than \$160,000 has been subscribed. The treasurer's report showed that of this sum \$91,000 has already been received, and is interest bearing. Within the last two weeks a generous friend has subscribed \$5,000 to the endowment fund.

At the meeting of the board of trustees, Hon. M. M. Cochran, Uniontown, Pa., a life long friend of the college, and one of its most generous supporters, announced that he was ready to contribute \$20,000 for the erection of a modern hall for young men. Mr. Cochran gave about \$12,000 in cash during the past year. This \$20,000 which he now gives for a hall is to be a memorial to his son, Percy H. Cochran, an honored graduate of the college, who died a year and a half

ago. A building committee was appointed, and this new memorial hall will be erected at once.

Friends of the college will be glad to know that Thomas W. Phillips, of New Castle, Pa., who agreed some time ago to give \$30,000 to endow the Thomas W. Phillips Bible Chair, has made good his promise, and that since April, this money has been earning the usual interest. We are in search of a competent man for this professorship, and hope that he may be found and secured to begin work when the next session opens, September 21. Mr. Phillips stipulates as a condition of his gift, that this chair shall never be filled by one who disbelieves in the miraculous birth, the divinity, or the actual resurrection of Jesus.

Extensive improvements are being made on the college campus. Mr. Earl W. Oglesby, of Cleveland, Ohio, is giving \$5,000 for this work. The Woman's Association is raising and expending \$1,000 additional. Most of the campus has been plowed, graded, and reset in blue grass. Entrance gates, with columns built of Bedford, Ind., sand stone, and pressed brick, are being constructed. This will add much to the appearance of Bethany's beautiful campus.

To carry out the scheme of beautifying the

college and its surroundings, the trustees recently purchased five lots with three dwelling houses contiguous to the entrance of the grounds. This property will later be improved and kept in harmony with the improvements of the college generally.

Most of the faculty of last year will remain. Prof. Philip Johnson, who has been in attendance at the German universities on a year's leave of absence, will return and fill the chair of philosophy. By recent enactment of the legislature of West Virginia, graduates of the Normal department of Bethany are given, without examinations, first grade teachers' certificates for West Virginia. Twelve young ladies and gentlemen graduated in this department in our recent class of fifty-two. To maintain this department, a thoroughly competent teacher of education and supervisor of teacher training has been procured.

Nineteen members of this year's class have chosen the ministry, or the mission field, for their life work. Two of these, Mr. and Mrs. James P. McLeod, will sail for India in September. The others will either attend Yale University, or have accepted calls to important pastorates. It is a matter of great regret that the number is not one hundred, instead of nineteen. So many, and pressing, are the calls from the churches, that we are sure this larger number could quickly be located. Six of our graduates have arranged to enter Yale University. Nine Bethany graduates were in Yale last session.

At the commencement exercises addresses were delivered by chosen members of the graduating class, and by Hon. Stewart F. Reed, secretary of state of West Virginia, Hon. M. M. Cochran, Judge L. T. Parr, George E. Anderson, Campbell Jones, and W. R. Trrett, also spoke briefly.

Three new trustees were elected to serve the college for three years. Judge L. T. Parr, Lisbon, Ohio, David P. Larimore, West Newton, Pa., and O. H. Sala, Minerva, Ohio.

Texas Christian University

Clinton Lockhart, President.

In the fire which consumed the main building last March the university lost about \$180,000, less \$30,000 insurance. After the fire the regular work of the university was continued in the remaining buildings on the university grounds in Waco to the close of the session in June. While the work of the spring term was embarrassed with many inconveniences, it was remarkably successful. The attendance during the spring was as great as in other spring terms heretofore, and the graduating classes completed their work in full, and presented a series of splendid entertainments during the commencement week. The baccalaureate sermon was delivered by C. G. Brelors of Galveston, and was highly appreciated. It breathed the spirit of evangelism supported by the noblest principles of manhood and womanhood. The commencement address by Addison Clark, one of the founders of the university, recalled memories of the earlier days of educational work in the southwest. The address gave very worthy advice to the graduating class, and reflected the spirit of the speaker that has always been the admiration of the students of the university. Father F. E. Clark is not more popular with Endeavor workers than Father Addison Clark with T. C. U. students.

After the fire there was a long delay in determining the future location of the school, and various cities were in competition in their effort to make the most liberal donation to secure the university. It was apparent from the first that it was impossible for Waco to raise \$150,000 to restore the losses that had been sustained by fire. The proposition of Fort Worth offering fifty acres of land valued at \$100,000 and a donation of \$200,000 in cash was finally accepted. This is probably the largest single gift that has been made to any one of our church schools. It will require several months to erect buildings as planned by the trustees; for they desire to put up only fireproof structures and to make them strictly modern in every respect. While the money at hand will not

enable them to erect many buildings, they desire to construct only the best as far as the means will extend.

As the new buildings will not be ready by the opening of school in September, the university will have choice of continuing its work in its present buildings with adequate temporary structures for class-rooms, or leasing a group of well adapted buildings now available in the city of Fort Worth. At the time of this writing decision has not been made on this point. In either case, the school will open on time and have very satisfactory conditions under which to work. Every department will be carried at its full strength. The faculty for next year is much stronger than heretofore; and already the university has acquired in the southwest a reputation for having one of the most scholarly faculties in this part of the United States.

The future greatness of the school is stricly

in the hands of the brotherhood. A large sum of money will be required to equip buildings after they are erected and to put up additional buildings as the needs of the school may demand. It is probable that next year will also bring a deficit for running expenses, and there will be a necessary outlay for the removal of the school from one city to the other. The brethren of the state will readily see the necessity of their meeting this unusually large expense by very liberal donations. If some wealthy persons could see their way to start a large donation on conditions that the rest be raised, there would be now an opportunity to make this one of the best universities among our people. It has a vast territory to reach, and the future will reveal how immense will be the population of this southwestern country. This university must be the educational representative of the Disciples in all this territory.

blessing upon us in the past with many hindrances assures us that with larger plans and that same great blessing we will go forward into a larger service.

Commencement at Cotner

Cotner University held her commencement exercises the second week in June. The program began with the baccalaureate sermon, preached by Chancellor Aylesworth, in the University Church, on Lord's Day morning, June 5. It ended with the alumnae entertainment on the evening of June 9.

The commencement exercises, as a whole, were the best in the history of the institution. The events which deserve special mention are: The baccalaureate sermon, the oratorio rendered by the musical department, the play presented by the department of expression, the commencement address and the alumnae program. Each of these was all that could be wished.

Chancellor Aylesworth preached a truly great sermon to the graduating class. His messages are always of a high order, but this one was especially so. The sermon was grouped around that familiar passage in the fourth chapter of Philippians: "Finally brethren, whatsoever things are true, whatsoever things are honest, etc." The text was treated in a new and refreshing manner that made it a delight to hear. Chancellor Aylesworth has given twenty years of his life to Cotner University. He has not given it in vain, for he has left the impress of his splendid personality on everything connected with the school, and it would be difficult to imagine how any man could be held in higher regard by all who know him.

The commencement address was delivered by A. D. Harmon of St. Paul, Minn., pastor of our largest church in that city. Mr. Harmon is an alumnus of Cotner and his good wife enjoys the same distinction. The theme of the address was—the spirit of our age and the man needed by our age. It was a classical production both as to thought and style. Brother Harmon is a great preacher and he gave full evidence of the fact in this address. It had the distinct note of the prophetic in it—a note based on a keen observation of the present age spirit and existing world movements. He characterized the spirit of our age as commercialism and gave reasons for his characterization, that were illuminating and convincing. He prophesied that we were entering into an age when our commercial spirit would be consecrated to the extension of the Kingdom of God. The following is an excerpt from that part of his address which abounds in the prophetic:

"The year just closed has been the best one in Cotner's history. There were more students enrolled than in any previous year. Cotner now stands third of all our schools in the number of students. The work along all lines of the school's activities has advanced.

"The great need of the school, as it is of nearly every school in our brotherhood, is an ample endowment. A campaign has been carried on for some months to the end of securing one hundred thousand dollars for endowment. Progress is being made. Over thirty thousand has been secured and the remaining seventy is the aim for the next year. At the alumnae banquet, held during commencement, ten thousand of this remaining seventy was promised. The future is hopeful, and a better day is coming.

"But, oh, how long! How long! is it going to take our brotherhood to awake to the fact that back of every enterprise stands our educational institutions? Back of every man that has gone to the foreign field is a college. Cotner now has forty volunteers for the foreign field. What institution can surpass that record? Back of the men on the home field are our colleges. Back of Church Extension, publishing houses and every other enterprise among us is our educational centers. And oh, the shame of the way in which we have neglected them.

Lord of hosts, be with us yet,
Lest we forget; lest we forget."

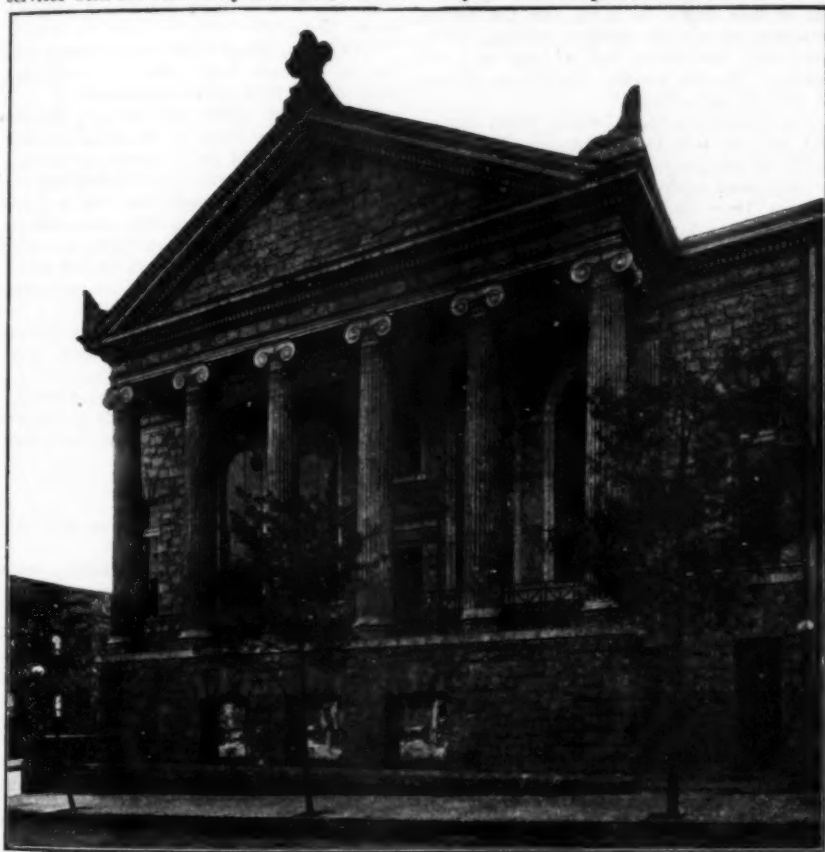
H. O. Pritchard.

The Temple Seminary Commencement

PETER AINSLIE, DEAN.

The sixth commencement exercises of the Christian Temple Seminary were held June 12-18. On the 12th was the baccalaureate services with the sermon by the dean; on the

in the fall in preparation for the same service. Our enrollment last session was close to 100 and the three years' course of Bible study in the Scriptures and Christian Evi-



Temple Seminary.

evening of the 14th was "Seminary Night," in which all the classes—freshmen, juniors, and seniors, and former graduated classes—made interesting contributions to the program; on the 15th was "Class Day," when all the graduates delivered orations or read essays; on the 16th the diplomas were conferred on eight graduates and Dr. George R. Grose, of Grace M. E. Church, Baltimore, made the address; on the 17th the Seminary banquet was held down town in Guth's picturesque dining rooms, where appropriate toasts and addresses were made; on the 18th was "Field Day," and the Seminary students and their friends took a trip down the Chesapeake Bay.

The whole commencement was full of interest. Reports were made from twelve students in various colleges, preparing for the ministry and missionary field, announcedments were made of six other Seminary students who will enter several of our colleges

dences is proving more and more profitable. It not only makes a congregation intelligent in the Scriptures, but lays a foundation for spiritual growth. Church activity is not spiritual growth. There must be intelligent study of the Word. Neither the pulpit nor the Sunday-school can do the work of teaching the Scriptures in that larger sense that both the commission of Jesus and these times call for.

The indications are that we will open next fall with a larger enrollment than at any time in our history. We have been using rooms in the Temple for our teaching, but to do better work we should have a separate building and it is hoped that those who are interested in education, especially in the education of the Scriptures, will be interested enough to make an investment to that end. There is no greater need in this great Roman Catholic city than to establish a school for the teaching of the Scriptures; and the Lord's

A
SERIAL
STORY

Donald Graeme

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By
M. A.
FULTON

CHAPTER VIII.

A Heavy Sentence.

Donald pale and haggard after a restless night, entered the office at the usual hour in the morning. He was surprised and not his father's anger most keenly, and was also conscious, for the first time in his life.

"Put down thae papers an' listen." His father's voice bore the unmistakable tone of command. Donald obeyed instantly. Dropping the papers on the desk he turned round and looked into his father's stern face, with anxious, troubled eyes.

"I hae spent lang hours, last nicht an' this morn, over the books. A' seems richt here. We hae naethin' tae bother aboot now, but the forgery. Hae ye gotten onything new tae say aboot it since yestreen?"

"Nothing more, father. I—I made no inquiries. Mr. Sinclair and you both said there should be no investigation while Miss Wallace is with us." Donald spoke humbly. He did not blame his father for believing him guilty. He was keenly conscious of the fact that everything seemed dead against him. If Jeanie had done this thing, it was her love for him that had dragged her down. The blame was all his. He deserved to suffer for it. And he would, too. Jeanie should never bear the blame of it—never, come what might. So he stood with downcast face and guilty look, waiting to hear what more his stern-voiced father might say to him. There was silence for a brief space. Then David Graeme spoke in a cold, hard voice words that his unhappy son would remember to his dying day—

"Donald Graeme, I set ye free from duty in this office, as well as in the shop. Sae lang as this crime is unconfessed, ye hae nae part wi' me. If it wasna for yer mither's sake an' Jeanie's, I would make a public example o' ye. Go; an' ye can say tae Miss Wallace that yer faither has given ye a holiday. Ae more thing I wad say: If ye canna clear yerse' o' this disgrace, Canada's before ye."

"You are a hard father, and you have condemned me untried. Some day you will be sorry for it." Donald's face was set and white. He did not realize that his father, proud of his integrity, and humbled to the dust for the stain cast on his honorable name, was suffering as deeply as himself. He did not know that if his father could have seen the merest gleam of hope, that his only son could clear himself of the charge hanging over him, he would have rejoiced with fervent thanksgiving. So Donald left his father's presence that calm autumn day, feeling wronged and crushed by the thought that he was cast forever from his father's love as well as from his home. Without speaking to any one, the young man passed out of his father's shop—the shop, high-classed and prosperous, which was to be his own one day, now apparently, lost to him forever.

No sooner had Donald shut the passage door on himself than James Douglas turned towards the office. The old man sat upright in his chair staring vacantly before him, as if he had been a figure carved in stone.

"Maister, what hae ye done? Donald has gone oot o' the shop wi' a look on his face I dinna like tae see."

"Donald has gone oot o' this office and shop no to come back till he is able to clear his name an' mine, frae this stain, Jamie."

"It's a hard sentence, maister, seein' ye

hae nae proof. Ye nicht as weel sen' me off in the same way."

"Hoots, Jamie, ye hae nae appearance o' guilt aboot ye. I wish I could think the same o' my ain son."

"So ye hae condemned your ae son on appearances, maister. Weel, I'm no' an elder o' the kirk yet, so I suppose I hae no richt tae go sae far."

"There's mair nor appearances, Jamie. There's facts. He stammers an' shuffles an' talks aboot fearin' for somebody else. Wha he'll no say. Would an innocent man no speak oot an' clear himsel'?"

"I repeat, it's no fair tae judge by appearances, maister. I mind fine when I was at the school when some paltry chil wud play a trick on the teacher. Nae sooner would the schoolmaister get up to demand who did this thing, than some wee innocent lad or lass would blush up like the settin' sun sun on a calm simmer evening, while the guilty one would look as cool as a cucumber. Na, na, maister, there's nae jidgin' o' folk by appearances."

"Ye may speak for a heiland moon, Jamie, but ye'll no talk Donald innocent."

"What are ye goin' tae dae wi' him?"

"He's been wishin' tae go tae Canada for twa or three months back; that's anither thing against him. Conscience makes cowards. Canada will be big enough for him tae hide in."

"Then ye may take my warnin' frae this day. When Donald goes tae Canada for this cause, I go wi' him."

"Jamie Douglas, hae I no' enough tae suffer wiout you addin' tae my burden? Do you no see that Donald's sin an' shame is breakin' my hert?" The old man hid his face in his hands, and his strong frame shook with dry sobs, pitiful to see.

"Maister, maister, dinna take on sae," pleaded James, himself scarce able to restrain tears. I was a blasted fool for speakin' tae ye as I did. But it was for Donald's sake. Ye ken fine I'll never leave ye till my deen' day; an' we'll prove Donald innocent lang afore that, ye'll see." Mr. Graeme raised his head and steadying his voice by a great effort he said:

"If ye succeed in clearing Donald o' this crime, James Douglas, I take ye into partnership the same day."

"I'm no' despisin' the partnership maister, but it's no worth twa straws tae me, compared wi' Donald's character."

Meantime, Donald hiding like a criminal in his own room near the top of the house, had little thought that even James Douglas would think enough of him to speak a word in his favor. How clearly he realized now what his past folly had been, and how the chains he had woven round himself when he had stooped to hidden enjoyments, were now cutting into his heart with wounds that would leave scars for all time. But the thought of all others most galling was not for his own humiliation, but, had he dragged his gifted young sister down with him in his degradation. He could hear her voice, from where he sat on his bedside in abject misery, mingling in happy girlish laughter with her friend's. Sometimes a snatch of song floated up to him as if to mock his unhappiness. Then again, light footsteps would sound along the corridors as the merry girls ran hither and thither, assisting the maid-of-all-work in household duties. Again he found himself wondering

if Jeanie could be so happy had she ever done this vile thing, even for him. And Elsie Wallace too, the girl with the dark, clear eyes that seemed to read one's very soul. What would she think of him, if she knew how he had once fallen a victim to the gambling craze? She would turn from him with horror and loathing. And no wonder. Why had he ever listened to John McKetridge, when he spoke to him so fair and decoyed him into his back parlor, just to while away an hour with other young fellows? What would he not give to be able to blot out of his life the memory of that year of folly in which he had yielded to the love of excitement, and gone in for playing for money. But for that dark page in his history this crime would never have been laid to his charge, any more than to James Douglas'. Ay, and James blamed him, too. He could not do otherwise. Mr. Sinclair, worst of all, the man who had taught him the value of a pure life. What must he think of him? And his mother, his gentle, white-haired mother—would it break her heart?

His bitter reflections were broken in upon by the unceremonious entrance of James Douglas.

"I hae been looking for ye all over the hoose, Donald."

"What for, James? Do you not know that I'm an outcast from office and shop, and soon maybe from home and country?"

"Donald, my hert's sair for ye. Ye ken fine, I hae nae time for speeches the noo. But this word I'll gie ye before I rin back tae my work. Go tae yer mither and tell her everything. Though your sin be black as hell, Donald, a mither like yours will not forsake you. A man's best friend, on earth, when he's in trouble, Donald, is his mither or his sweetheert—good women are aye strong in time o' need."

"The only thing I have to tell my mother, James, would only cast suspicion more strongly on me concerning the forgery."

"Donald, who is guilty, if you are not?"

"I am not always in the office, James—neither are you—some one may have been there unknown to either."

"A most unlikely thing."

"Not an impossibility."

"Na, but yer faither harps on your airt o' imitating handwriting."

"Many others can copy handwriting more perfectly than I can, my cousin Archie, for instance. But, oh, I know it all looks dead against me." James Douglas scratched his head.

"Ay, Archie has been oot an' in among us for a good while now. But he's a ship owner. No a man likely tae need money. Hark till him now in the drawing room, wi' the young ladies, singing as usual, 'The Guid Auld Simmer Time.' Some men are said to be born wi' a silver spoon in their mouths. I believe it was wi' a comic song in his mouth that Archie was born. I wonder Miss Jeanie is no' fair scunnered wi' him."

"I thought he was off early in the morning, James." Donald spoke listlessly.

"Oh, he has nae need tae tie himsel' tae work. His ships pay for themsel's in a wheen o' months."

"You are hard on Archie, James," said Donald, as he rose wearily from the bedside where he had been half reclining since James came in.

"Though he's your cousin, Donald, he's a man I canna like, an' wadna trust, Donald."

"Well, at any rate, James, wish him no ill today, as I mean to run up to Glasgow with him."

"If ye were na along wi' him, I wadna be sorry tae hear that the motor had gien hersel' a dunt against something saft, that wad put her aff the road for a while. How lang will ye stay in Glasgow, Donald?"

"Hard to tell."

"I wadna, like a coward, turn my back on danger, gin I were you. And think on what I advised ye about opening your hert tae your mither. Remember too, Donald, that come what will, I'm your freend."

Donald grasped his proffered hand and wrung it in silence.

The houses were all alight in Kelvinside when Archie Monteith's motor car stopped to let Donald down at his mother's door.

"I'll just run away to the office, Donald, and see if all's right. Tell mother not to wait dinner for me." Before he had finished the sentence his mother threw open the door and stepped on to the pavement.

"Donald, lad, I'm real glad to see you. But Archie, what on earth kept you away all day. There have been three messengers from the office this day inquiring for you. Business should be first with you, my son." He bent towards her and kissed her cheek lightly as he whispered in her ear:

"When a man's in love, there is only one business in the world, mother, mine."

"Ay, but when poverty comes in at the door, love flies out at the window."

"I think I know a woman whose love could not be killed even by poverty." Lifting his hand to his cap, he drove off.

"Come and tell me all the news, Donald," said his aunt, leading him into her cozy drawing room, where a cheerful fire burned brightly.

"Draw near the fire," she added, wheeling in a comfortable chair. "Motoring is cold, though it is only October, and lovely weather."

"Yes, a fire is delightful. As the evenings are growing chill, and then, Archie drives like Jehu, you know."

"Yes, my heart's in my mouth every time he goes out to Brigend. In town he must go moderately. But I know he will be reckless on country roads."

"I don't wonder at it. One forgets everything but the delight of the moment when motoring."

"There you are, Donald. Men are always talking of forgetting—what in the world have young fellows like you and Archie to forget?"

Donald laughed—a laugh without merriment.

"Aunt Eleanor, there are few men, who have not something in their minds, they would be glad to forget."

"Not meaning you nor Archie? I hope—and yet I fear Archie has something to bother him, betimes. Tell me, Donald, how much longer does Jeanie mean to keep him rushing to and fro, between Brigend and Kelvinside?"

"So it's not just altogether the love of motoring brings Archie so often to our town, ye think, Aunt Eleanor?"

"And you're not such a goose as to think it was either, Master Donald—Have you no lass of your own?"

"Thank heaven, no," exclaimed Donald, fervently.

"You are not a woman hater I hope? Though it looks very like it. Running away from home, when a bonnie girl like Elsie Wallace is there. Jeanie told me in a note yesterday she had arrived."

"She's Jeanie's friend, not mine."

"But there's nothing to prevent Jeanie's friend from being your sweetheart, lad. And so good a daughter as Elsie is proving herself, is sure to make a good wife."

"As like as not you'll never see me have a wife, Aunt. You'll mind some day that I told you."

"I'll have a good laugh at you, some day, when you bring the wife to see me. But you've time enough for years yet. Only 'auld wives like me must have our bit nonsense, sometimes. I'm not joking about Archie, though. Do you think Jeanie gives him any encouragement?"

"I really cannot say. Jeanie does not seem to me to be one of those girls who are very anxious to get married. She seems more in love with the church organ than with any man."

"Is it only the organ, think you, Donald, or is it the minister as well? Archie does not tell me much, but he says Mr. Sinclair is at your house oftener than most ministers are given to call with hearers."

"Mr. Sinclair! Oh, that's absurd. He was always intimate at our house. He does come oftener now, but that's because Jeanie is organist. Of course he has to arrange hymns and things. Mr. Sinclair, indeed! He wouldn't marry the best woman that ever lived. As he said to me one day not long since: 'Some men are married to their life work'—I believe he meant himself."

"If he has been musing that way, Donald, take my word for it, he's in danger of changing his mind. Some men fancy themselves on a high pinnacle of duty, or piety, or self-denial. Far above their fellows in fact. But when a charming woman comes the way, they find themselves just like common men."

"Whether Mr. Sinclair ever marries or not, Aunt Eleanor, he will never be a common man. Since he came to Brigend, he has given his whole energies to the good of his people. Sometimes a fellow sees a thing like that, when too late."

"Donald you speak as if you had something on your mind. What is it, lad?" Donald tried to laugh. He had not meant to let his aunt see that anything was troubling him. The words had slipped out before he thought of what he was saying. With a lame enough attempt at candor, he replied:

"Oh, it's only that I have been a fool, lately. For weeks past I have been bothering father and mother about getting away to Canada. Just this morning father told me that it's the best thing I can do—already it seems a dull enough lookout."

"Donald Graeme were you daft, ever to think of leaving Brigend, with your prospects? I tell you there's many a big house in Glasgow would be glad of your father's income. Put the thought of Canada out of your head forever. When Jeanie marries, your mother will need some one in her place. Then we'll see if Donald does not begin to look at a bonnie lass."

"Maybe Jeanie will have just as little thought of marriage as I have."

"Never believe it, Donald. Jeanie would not allow Archie to go on as he does, if she did not mean to accept him. She knows fine that the motor car was bought solely on her account."

"I think Archie should have waited. I have an idea that Jeanie does not wish to leave father and mother. I do not think Aunt Eleanor, that she seems to favor Archie more than anyone else."

"Why has she not come to see me since she left school?"

"You forget that she is organist. Miss Greg may not be back for a long time."

"She knows that I cannot leave the house here to servants. She must come soon, even for a day or two."

"When Miss Wallace leaves, perhaps she may. Oh, here comes Archie in time for dinner, after all."

"Well, Donald, have you given mother all the news? Have you told her how many times a day, old 'Dry-as-dust' comes in to see Jeanie?"

"Whether he comes to see her or not you'd better not let her hear you call him names."

"I'd like to drown him out of my way."

Archie was laughing, and his mother helped on the jest by saying:

"If your jealous fears are correct, Archie, it will be a great pity of the poor man when the day comes that he has to marry you."

A daintily dressed maid entered, bearing a

salver on which lay a telegram.

"For you, Donald," said Archie, handing it to him.

"Bother," said Donald, glancing over it. "It's from Jeanie. What's up, now, I wonder?"

He handed it back to Archie who read aloud:

"Come home by first train in the morning. Important."

(To be continued.)

Little Red Hen

(The good old story of "The Little Red Hen and the Grain of Wheat," told in verse by Eudora M. Bumstead.)

Little Red Hen looked busily round,

In search of a bit to eat,
Till, hid in the straw and chaff, she found
A plump little grain of wheat.

"Now, who will plant this wheat?" she cried.
"Not I!" the goose and duck replied.

"Not I!" said the dog and the cat.
"Not I!" said the mouse and the rat.

"Oh, I will then," said Little Red Hen,
And so she threshed the wheat.

Till a hole she dug, and covered it snug,
And scratched with her quick little feet,

Little Red Hen gave tender care.
The rain and the shine came down,

And the wheat grew green and tall and fair,
Then turned to a golden brown.

"Now, who will reap this wheat?" she cried.
"Not I!" the goose and the duck replied.

"Not I!" said the dog and the cat.
"Not I!" the goose and the duck replied.

"Not I!" said the mouse and the rat.
"Oh, I will then," said Little Red Hen,

And, braving the midsummer heat,
She cut it at will with her trim little bill.

And so she reaped the wheat.

Little Red Hen peeped slyly about
From her snug little nest in the hay.

If only that wheat were all threshed out
And fit to be stored away!

"Now, who will thresh this wheat?" she cried.
"Not I!" said the dog and the cat.

"Not I," said the mouse and the rat.
"Oh, I will then," said the Little Red Hen,

And, having no flail, she beat
With her wings of red on the grain instead.

And so was planted the wheat.

Little Red Hen had still no rest,
Although she had worked so well.

She thought of the chicks in her snug little nest,
How soon they would peep in the shell.

"Now, who will go to the mill?" she cried.
"Not I!" the goose and the duck replied.

"Not I!" said the dog and the cat.
"Not I!" said the mouse and the rat.

"Oh, I will then," said Little Red Hen,
And fashioned a sack so neat,

With cornsilk thread and a cornhusk red,
In which she carried the wheat.

Little Red Hen then made some bread,
That was white and light and sweet,

And when it was done she smiled and said:
"We'll see who is willing to eat."

"Now, who will eat this loaf?" she cried.
"I will!" the goose and the duck replied.

"I will!" said the dog and the cat.
"I will!" said the house and the rat.

"No doubt," said the hen, "if you get it," and then
(How the lazy rogues longed for the treat!)

She clucked to her chicks—she was mother of six—
And that was the end of the wheat.

Judge—"Why did you burn your barn down, just after getting it insured?"

Farmer—"Your honor, a poor man like me can't afford to have a barn and insurance too."—Meggendorfer Blaetter.



Roosevelt

The jungles, Britain, Egypt, Rome,
Each land extols and blames him,
And now that he is rushing home
His country loud acclaims him.

Acres of paper, lakes of ink,
Are joined to spread his glory,
High future and clear past to link
Into the ringing story.

A million men his deeds make known
In fleeting words of duty,—
I smile to think my pen alone
Paints him in deathless beauty.

—Julia Ditto Young.

Miss Webster

By Hilda Richmond.

"Johnny, I want to tell you something," said Mrs. Webster mysteriously as she drew her tall husband to a corner of the sitting room. "That box of roses you sent me this morning Margaret thought was hers, and you must not mention them. The dear child took so much pleasure in them that I couldn't tell her." Mrs. Webster used the name she always reserved for occasions when she wanted her own way very much, but her husband frowned.

"Your wedding anniversary roses!" said Mr. Webster in a disappointed tone. "I don't like it, Maggie!"

"Neither do I, Johnny, but let's not say anything." Further conversation of a private nature was impossible for just then the tall, beautiful daughter of the house lightly whisked into the room, and thrust a huge, fragrant mass of creamy roses under her father's nose.

"What do you think of these, papa?" she said with a little laugh. "I have an unknown admirer! Twenty-three exquisite roses in December when there has been a rose famine almost. Aren't they lovely? I'd just give a lot to know who sent them. Papa Webster, did you send them to me?" she demanded.

"Indeed I didn't, Margaret," said the man of the house with emphasis. "I can truly say, Not Guilty."

"I wonder if it was that silly Charley Fields," went on the young lady. "If I really thought so I'd throw them in the ash barrel. He squeezed my hand at the party last night and acted so horrid. Of course he wouldn't send them, though. He'd bring them himself. Silly thing!"

Margaret Webster carried the roses up to her room where she could enjoy them to the utmost, as she was going to spend the afternoon writing letters. She had only been home a short time, and her moments had been so filled with attentions from her friends and receiving the homage of her relatives, that she had scarcely time to think of the friends she left behind when she came home after five years' absence.

When Mrs. Webster's rich sister offered to educate Margaret in a renowned Eastern college, the family felt sure the chance must be providential, and accepted at once. Mrs. Gregory was much older than Mrs. Webster and had lived abroad so many years that the two sisters were almost strangers. Margaret was

in high glee at the prospect of a college course in a much better institution, than the modest income of the family would ever have allowed, with a trip to Europe during the summer vacation thrown in, but when she discovered that it meant staying away from home altogether she was very homesick and depressed. If it had not been for the home folks she would have given up in despair, but they urged her to be brave and think only of the advantages before her. Five years to a girl of sixteen stretch out almost without end, but at last the time had come when the long journeying through foreign lands after the college course came to an end, and the brilliant young student was permitted to go home. Mrs. Gregory had found another niece more ambitious socially than Margaret, and she made the exchange to the great delight of both girls. The Websters were particularly happy to have their daughter with them and Margaret was overjoyed to get back home. Fortune had smiled on Mr. Webster during the past few years, and the house was modernized and refurnished to do honor to the return of the long absent daughter.

"How tiresome!" said Margaret as the door bell rang and she knew she would have to answer it. It was Rosa's afternoon out and Mrs. Webster and her husband's sister who lived with them had gone shopping. She thought once she would not go down, but in the end she ran to the door just in time to see a tall, distinguished looking gentleman turning away.

"How do you do, Judge Kirke?" she said extending her hand. "Come in! I don't believe you know me!"

"Indeed I do!" said the guest warmly. "You look just the same as you did when you left, Miss Margaret, only—" he seemed at a loss for words as he stood looking at her. "You know travel and college and all those things change the expression a little."

"Which is a very polite way of saying I have grown older," laughed Margaret. "Well, I'll forgive you this time. Mamma and Aunt Eleanor? They are down town shopping."

The guest made quite a lengthy call, and Margaret was charmed with him. He was about thirty-five or forty years old, and she remembered him as a rising young attorney when she left for college. She had scarcely known him in those days, as he was a young lawyer while she was a little girl, but this afternoon as they chatted she seemed to have known him all her life. He was slightly gray, but so young in appearance after all, and so entirely different from the youths she had met in the fashionable set in which her aunt moved, that she was delighted.

"I am very thankful I went down," she said with a little smile on her lips as she returned to her letter writing. "It is a pleasure to converse with a man of sense."

The next day Rosa answered the door bell, and was going up stairs with a note when Margaret met her. "Miss Webster?" she read on the envelope. "I'll take that, Rosa!"

"Did anyone ever see such stupidity," said Margaret to herself as the girl shuffled back to the kitchen. "Just because mamma told her yesterday to always take the notes to my room when they came she thought she had to obey."

The color rose to Margaret's cheeks as she read the note. It was an invitation from

Judge Kirke to go sleigh riding at two in the afternoon, and he asked her to telephone her answer. Margaret had a sort of half engagement with some girls for the afternoon to go to the library, but she instantly decided to accept the invitation in her hand, and put the girls off.

"I can't understand!" came faintly over the wire as she telephoned to Judge Kirke's office. "That storm tangled up the wires. Please say it over again."

"This is—Miss—Webster," said Margaret after considerable trouble. "I—shall—be glad—to—accept—your—invitation—for—this afternoon." The answer must have been satisfactory, for she hung up the receiver, and held her ear a few moments to escape the unpleasant sensation which the crackling and buzzing and humming of the wires had produced.

That afternoon Margaret ran down the stairs all ready for the drive, and Judge Kirke seemed to forget his manners as he stared at her. Her magnificent furs and costly dress provided by the aunt whose purse was filled to overflowing, made her look more stately and handsome than ever, and the glow on her cheeks deepened as he stared.

"You are surprised that I am ready on time," she said lightly to cover his evident confusion. "You see I am the exception to the general rule."

He seemed to recover the power of speech as they started, and they had a very merry afternoon. The air was crisp and the sleighing perfect, so they gave themselves over to the business of enjoying every moment, and for Margaret the homeward drive came all too soon. Her aunt always lingered in warm countries in winter, and at school she had been so carefully chaperoned and looked after that this was her first enjoyable cold weather drive in years.

The next day a house party claimed her attention, and it was a week before she returned home. So much pleasure and so many social events crowded in upon her, as she renewed her acquaintance with old time friends, that she almost forgot Judge Kirke entirely. However she thought of him the very day she got home, which was quite unexpected, as a case of scarlet fever developed in the family she was to visit after the house party came to a close, so she arrived one cold day unannounced.

"How on earth did Judge Kirke know I came home this morning?" she said to herself as a box of flowers for Miss Webster was delivered three hours after she returned. "This is getting serious. O, I know! The young lady who works in his office was at the train when I got off. I saw her looking at me very closely." She carried the flowers upstairs at once. "Papa will tease me unmercifully about my elderly lover if he finds out he sent me flowers the instant I got home. I've always heard that the older people get the worse the disease takes hold," she mused as she settled the beautiful roses in water. "Judge Kirke!" she went on with her head perched a little on one side as she eyed the flowers, "I think you have splendid taste when it comes to selecting flowers, but I do think I might get tired of a legal friend who is so devoted."

Christmas came with its train of festivities, (Continued on page 17.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JULY 3.

Theme for the Day.—Daily Strength for Daily Needs.

Scripture.—Only be thou strong and very courageous . . . for then shalt thou make thy way prosperous, and then shalt thou have good success. Have I not commanded thee? Be strong and of good courage, be not afraid neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest.—Josh. 1:10, 11.

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! Tomorrow comes the song.

Be strong!

—Maltbie D. Babcock ("Be Strong.")

Prayer.—Our gracious Father, we give Thee humble and hearty thanks for Thy strength vouchsafed to us for our daily comfort and protection. We acknowledge Thy providence which has brought us in safety to this holy day. May we accept it as one of the gifts of life by which we come to know Thee as our Father and Friend. Grant us the wisdom and humility to go through this day's duties with the thought of Thy care and Thy will in our behalf. May we slight no duty, but accept all the labors of the day as a part of our divine calling and profession. May we enter Thy house with joy, and worship Thee in spirit and in truth. And may all the experiences of the day bring us nearer to Thee. Through Jesus Christ our Lord. Amen.

MONDAY, JULY 4. (Independence Day.)

Theme for the Day.—National Blessings and Responsibilities.

Scripture.—The lines are fallen unto me in pleasant places; yea, I have a goodly heritage.—Psa. 16:6.

Blessed is the people whose God is Jehovah.—Psa. 144:46.

God of our fathers, known of old,
Lord of our far-flung battle line;
Beneath whose mighty hand we hold
Dominion over palm and pine;
Lord God of hosts, be with us yet,
Lest we forget! Lest we forget!

—Rudyard Kipling ("The Recessional.")

Prayer.—Our God and Ruler, we adore Thee for Thy guidance of our national life up to this very hour. Through dangers of many minds Thou hast brought us, and though we have often suffered, yet Thou hast never forsaken us. On this day, the memorial of our beginnings as a nation, we would not be unmindful of that kindly hand by which we have been led and safeguarded. May we celebrate this day, not as those who would disgrace it by confusion and uproar, but as those who would make of it a real holiday, a day of holy memories and hopes. And may our purposes be lifted to new planes of patriotism as we consider all the lessons of our history. Amen.

TUESDAY, JULY 3.

Theme for the Day.—The Need of Unceasing Vigilance.

Scripture.—Watch and pray, lest ye enter into temptation.—Matt. 26:16.

Beware of them that come to you in sheep's clothing, but inwardly they are ravaging wolves. By their fruits ye shall know them.—Matt. 7:15.

Much remains

To conquer still; peace hath her victories
No less renowned than war: new foes arise,
Threatening to bind our souls with secular chains.

Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw.

—John Milton ("To Cromwell.")

Prayer.—Holy Father, we thank Thee today for the new occasions that life brings to us. Each new day brings us its privileges and its work. Both are needed to make life complete. We desire to enter upon the experiences of this day with a due sense of Thy love and mercy, that have kept us hitherto. We want to meet all the problems of the day with patience and courage. Our domestic relations and our social plans we should like to have enriched by Thy presence and direction. Our business and our public life we would live as in the great Taskmaster's eye. So may we be led this day that we may count it a good day when it shall come to its close. For Jesus' sake. Amen.

WEDNESDAY, JULY 7.

Theme for the Day.—God's Love.

Scripture.—He careth for you.—Psa. 26:5.
Your heavenly Father knoweth that ye have need of these things.—Matt. 6:14.

For God so loved the world that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life.—John 3:16.

Receive the good glad news again,
O heavy-laden sons of men;
Our Father will your burden bear,
Our Father will your sorrows share,
Because he loves you. Cold of heart
Are you to others? Do your part,
And thank Him thus. To your heart's take
Earth's sad ones for your Father's sake,
Because He loves you.

—Marianne Farningham ("Our Father Cares.")

Prayer.—Our Heavenly Father, we have read the story of Thy love to us in the gospel of Jesus Christ our Lord. It seems wonderful past all power of believing. Surely Thou hast seen in us values which we should never discover in ourselves. May we accept Thy estimate of our lives rather than our own, and make the daily effort to complete Thy plans for us by Christly living and service. Especially may we give to others the joy of appreciation and good will which our Father has shown to us. And may we at all times seek the direction of the Holy Spirit, our Comforter and Friend. Amen.

THURSDAY, JULY 8.

Theme for the Day.—The Knowledge that Comes of Experience.

Scripture.—The man answered, Whether he be a sinner, I know not. One thing I know, that whereas I was blind, now I see.—John 9:27.

If e'er when faith had fallen asleep,
I heard a voice, "Believe no more,"
And heard an ever breaking shore,
That tumbled in the godless deep;

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answered, "I have felt."

—Alfred Tennyson ("In Memoriam.")

Prayer.—Father of mercies, we are grateful for all the goodness that falls to us through Thy mercy and the atoning of our Saviour. Through his cross and the wonder of his life of goodness and sacrifice we have peace with God and the promise of eternal life. Our Father, we give Thee praise not only for the assurances of holy scripture, but also for the abiding presence of the Holy Spirit in our hearts, which makes the comfort of our faith complete. May we never give over the calm and serene confidence which our friendship with God affords. May the day star arise in our hearts to give us complete trust in God and the life eternal. Amen.

FRIDAY, JULY 8.

Theme for the Day.—The Eternal God and Tender Father.

Scripture.—Lord, Thou hast been our dwelling place in all generations.—Psa. 90:1.

Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psa. 103:12.

Thou who didst wrap the cloud
Of infancy around us, that Thyself
Therein with our simplicity, awhile
Mightst hold, on earth, communion undisturbed;

Who from the anarchy of dreaming sleep,
Or from the death-like void, with punctual care,

And touch as gentle as the morning light,
Restorest us daily to the powers of sense
And reason's steadfast rule, Thou, Thou alone

Art everlasting.

—William Wordsworth ("The Prelude.")

Prayer.—Father of spirits, Thou God of life and of salvation, we waken to a new day with the consciousness that it is through Thy kindness that we still have health and reason. We thank Thee for our families, for the children in our homes, and for all the happy events the days bring us in their passing. Our life is such a little thing, help us to acquire something of the sense of Thine own eternity, that we may feel that we too share a little in that endlessness which is thine. Deal with us very gently, for we are only children, and need Thy constant care and love. For Jesus' sake. Amen.

SATURDAY, JULY 9.

Theme for the Day.—The Higher Destiny.

Scripture.—Be not anxious for your life, what ye shall eat, or what ye shall drink, nor for the body, what ye shall put on. Is not the life more than meat, and the body than raiment?—Matt. 6:24.

Ye therefore shall be perfect, even as your Father in heaven is perfect.—Matt. 6:30.

Not enjoyment, and not sorrow

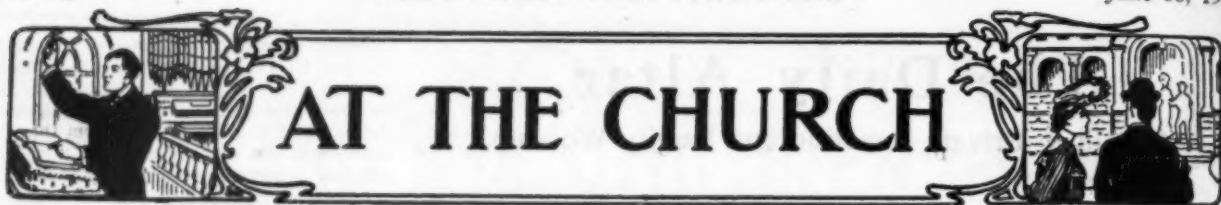
Is our destined end or way.

But to act that each tomorrow

Find us further than today.

Longfellow ("A Psalm of Life.")

Prayer.—Divine Father, we want to learn the lesson of interest in the higher things. At times we fall into the illusion that the chief purpose of life is the good that we can get from it. Then when we see how little the good of the world can satisfy, we turn from it all and seek in self-denial and suffering some atonement for the evil of our hearts. Aid us to understand, dear God, that neither pleasure nor pain are of value in themselves, but that all the experiences of life should bring us further on the way of holiness. May our anxiety be therefore for the attainment of character, and not for either the winning or the avoidance of the joys of life. This we ask in the name of our great Example. Amen.



Sunday School Lesson

By Professor Willett

In the School of Christ*

The review lessons for this year come quite irregularly. The first quarter had none, and the second quarter was really in the same state. The present review comes as the second lesson of the third quarter, and in the fourth quarter the review occurs as lesson four. There seems to be no special reason for this dislocation of the reviews. They are of great value in the study of any series of lessons if properly placed and carefully employed. If emphasis is placed on the individual lessons, as in the case of the younger classes in schools where the proper grading is not observed, then the review is of less value. But if an effort is made to keep the entire story of Jesus' ministry in mind the reviews are of great help, because they gather up the lessons of a considerable time and put them in more or less clear perspective in the minds of the students.

Little Logical Order.

The lessons of the past quarter are not easily grouped into such subordinate divisions as are usually found helpful in the conduct of the review. In only two of the four general divisions into which it seems best to throw the lessons of the quarter is there any logical coherence. This is because the material is placed by the evangelists in such a manner as to bear almost equally on the different phases of Jesus' public work. Therefore, incidents, teachings and miracles follow each other without particular connection.

The First Group.

For purposes of convenience in connection with the present study it seems wise to put the first four lessons into the first of four divisions. These four lessons include the cure of Jairus' daughter and of the woman who touched Jesus on the way to the ruler's house, the missions of the twelve disciples, the inquiry of John the Baptist, and the discourse of Jesus which included such alarming warnings and such a gracious invitation. Few groups of narrative could be more diverse than this. The first lesson is the story of miraculous help afforded a bereaved family and a diseased woman. The second records the instructions given to Jesus' followers as they went forth on their mission of evangelism to neighboring districts of Galilee. The third gives us the picture of John's embassy to Jesus to inquire if the expectations of that stern preacher of the desert had been mistaken or not. And the fourth gives the striking contrast between those places that had listened to the teachings of Jesus and those who had rejected him, and with the additional word of warm and loving invitation to himself and the rest he could give to his weary ones.

Four Phases of His Work.

These four lessons are different enough in character, yet all four of them illustrate some important phase in the life of Christ. More

*International Sunday School Lesson for July 10, 1910: Review. Golden Text: "The words that I speak unto you, they are spirit and they are life." John 6:6-3.

than this, they give us some due impression of the variety of activity to which he devoted himself in the course of his day's work. Here were two works of mercy, a commission to his followers to teach for him in wider districts, a conference with the friends of the great evangelist, John the Baptist, who came to bring some comforting word from Jesus to their depressed leader, and the words of Jesus to the multitude in reference to the dangers of neglecting the invitation which he was so graciously offering to the world.

The Second Group.

The second group of lessons also includes four. These are as unrelated as those in the former division, and one of them is the quarterly temperance lesson, chosen from the Book of Proverbs. The other three, the fifth, seventh and eighth of the series, deal respectively with Jesus' attitude toward Sabbath narrowness, his indignant refutation of the Jewish charge that he was linked with the prince of evil in his working of miracles, and finally the tragic death of John the Baptist as the result of a woman's furious hatred.

Progress Toward the Goal.

The progress noted in this series over the first is seen chiefly in the deepening opposition to the Master on the part of the Jewish rulers. Jesus' tone in reference to them is correspondingly severe. There is distinct rebuke in his comments on their overzealous criticism of the disciples for their plucking the grain on the Sabbath day, and of Jesus himself because he wished to cure a man with a shrunken hand whom he saw in the synagogue. In the lesson against the blasphemy uttered regarding the Holy Spirit, Jesus reaches the limit of severity in his reproof of Jewish hatred toward himself. There is also progress from the arrest of John in the first section to his death in this, the second.

The Third Group.

The third series of lessons is wholly taken up with the works of power which occupied so notable a place in the public ministry of Christ. Three of them are given in this group. Lesson nine is the story of the four thousand fed from a seemingly impossible store of food. The relation of this narrative to the feeding of the five thousand is clear, though whether it be a duplicate or a second miracle it is difficult to decide. Lesson ten deals with Jesus' approach to the disciples on their voyage across the Sea of Galilee and their astonishment at his coming to them on the water. Perhaps the most impressive feature of this account is the attempt of Peter to duplicate the act of Jesus, and his failure, which the Master charged to lack of faith. The eleventh lessons tells the story of the Syro-Phoenician mother who begged of Jesus the cure of her daughter afflicted with an evil spirit. The Master refused at first to listen to her, but later because of her urgent persistence he not only healed the child but gave the mother his warmest commendations because of her unwearied importunity.

Three Parable Studies.

The fourth section of the lesson is occupied with a series of three parable studies. The

first, number twelve in the list of lessons, deals with the familiar story of the seed and soils, generally known as the parable of the sower. The second, number thirteen, is devoted to the lesson of the tares, which the householder commanded to be left and gathered at the last with the grain. These two lessons were carefully explained by Jesus to the disciples as the basis for all his parable work. He wanted them to have minds so filled with the lessons of the kingdom that they could bring out, like well furnished householders, things new and old from their store. The last lesson, the fourteenth of the series, but really number one in the new quarter, presents five short pictures of different phases of the kingdom: the mustard seed and the leaven illustrating its growth and its pervasive power; the treasure hidden in the field and the pearl of great price illustrating the value of the new life; and the fifth, the net, which is perhaps to be joined in thought with the parable of the tares illustrating the diverse nature of those who constitute the members of the social order in which the kingdom must make its effects felt.

The Note of Suffering.

In these fourteen lessons we have nearly every phase of Jesus' public work illustrated. To be sure there is nothing here of his own suffering for the cause he came to establish. It was not yet time for that element to enter more than slightly into his life. But the arrest and death of John, the growing hatred of the Jewish authorities toward Jesus, and the deepening severity of his utterances regarding them are the proofs that the second great period of his public work, that of popularity, was drawing to its close, and that the opposition against him was now becoming sufficiently formidable to shadow his path with the sinister figure of the cross.

A True Friend

Oh, who will walk a mile with me
Along life's merry way?
A comrade blithe and full of glee,
Who dares to laugh out loud and free,
And let his frolic fancy play,
Like a happy child, through the flowers gay,
That fill the field and fringe the way,
Where he walks a mile with me.

And who will walk a mile with me
Along life's weary way?
A friend whose heart has eyes to see
The stars shine out o'er darkening lea,
And the quiet rest at the end of the day;
A friend who knows, and dares to say,
The brave, sweet words that cheer the way,
Where he walks a mile with me.
With such a comrade, such a friend,
I fain would walk till journey's end,
Through summer sunshine, winter rain;
And then? Farewell! We shall meet again!
—Henry Van Dyke.

The amount that Richard Parr will receive for his success in uncovering the sugar trust frauds will be \$100,000, instead of \$1,000,000 as at first reported. Secretary of the Treasury MacVeagh has decided on this figure after the cabinet meeting had discussed the matter. Parr will share this sum with no one, having no fees, discounts, drawbacks or rakeoffs to distribute.

Christian Endeavor Lesson

BY W. D. ENDRES

THE MODEL CHRISTIAN ENDEAVOR SOCIETY.

Topic July 10: I. Cor. 12:4-27.

The Model Christian Endeavor Society is true to the spirit of its motto: "For Christ and the Church." This motto together with the scripture gives us at once the ideal and the program of every Christian Endeavor Society. The motive which gave birth to the Christian Endeavor Society was the holding and the saving of the young people. The lives of the young people were the object. The only sure way, of course, is in Jesus Christ. He is the Master of all life. He alone knows what all life needs and is able to supply us with that need. The Endeavor stands for the church because it is in the church that the ideals of Christ can best be realized in life.

The Endeavor Society then may be called the young people's department of the church in a very true sense. Here they plan their work in a way best suited to the spirit of the young, though always within the spirit of the Christ purpose and in conjunction with the spirit and harmony of the other work of the church. That is to say its work is coöperative. The Endeavor Society like every other society which has for its aim the development of the individual, recognizes the difference in personalities, duties and privileges for each which are all in line with the one spirit—the spirit and purpose of Jesus Christ.

With this great ideal before it the model Endeavor proceeds to its work through its various departments of activity. The Prayer Meeting Committee plans to make

just the best possible devotional hour for the members. They will see to it that there is a leader. They will be ready with a substitute in case he should fail. They will see that all have an opportunity to lead. That he will have sufficient helps and equipment. The work of this committee is of the highest importance. In a very true sense the grade of the work done in all the rest of the society will depend on this.

Then there is the work of the social committee. What a vast field and how important. There never have been so many places of amusement in the whole world as there are now. Perhaps there never was so much need for them as now. And when we stop to consider the questionable character of so many of them from a moral point of view and the consequent need of just the right kind the opportunity for the social committee becomes boundless. Did space allow it would be easy to enlarge upon the scope and work of each one of the standing committees.

The model Endeavor will also study conditions of the community in which it lives and seek to render any service possible. It might be the means of affecting certain reforms, such as eradicating boisterous amusements on the Lord's Day, and immoral amusements entirely. It might relieve distress of some particular kind, etc. The great object then of the model society is not to see how big it can grow, but to see how much good it can do, and if it renders a real service it cannot help but grow. But in all its doing it will always work in strict harmony with the church and the Christian spirit.

Miss Webster

(Continued from page 14.)

and Margaret's time was more occupied than ever. With her mother and aunt she helped prepare for a splendid celebration, that was to crowd together all the missing five holidays when they were separated, and all was excitement and bustle in the big house. Telephone calls, notes, mysterious parcels and shopping tours made anything like a settled life impossible, and Margaret rather rejoiced that Judge Kirke did not write nor send flowers those busy days preceding the twenty-fifth.

"Well, I certainly got more than my share of gifts," said Margaret looking at the heap of things on her dressing table after the festivities had subsided a little and there was time to sit down quietly. "Some of these things are exquisite, and like them all. All but this," she added as she frowned at a diamond ring from which she had hastily snatched the card when it came in on Christmas eve. "Just as soon as Judge Kirke gets home I shall send it back to him, and tell him plainly what I think of such a gift. Of course I have known him all my life, but never intimately, and I think it is very presumptuous to send a valuable thing like that. I suppose he thinks because I accepted that first box of roses that must have cost twenty-five dollars at the very least, he could send a ring. I'm tired of his ponderous conversation, anyway. O dear, why did I ever encourage him!"

"I'll just run up to Margaret's room," said a gay voice from below. "I haven't seen her gifts and this will be a good chance. It is storming like everything, and no one else will call."

Margaret hastily twisted the ring from her finger, and dropped it into a drawer as Julie

Ross ran lightly up the stairs. "How do you do? Have you had a chance to get a long breath since Christmas? What a stack of pretty things! It's worth being away a few years to get such a display as this. You fortunate girl! Here are things fine enough for a princess!" Julie was devouring the pretty things with her eyes as she threw off her wraps, and Margaret hoped her cheeks were not too scarlet.

"Are these all?" asked Julie in mock surprise when everything had been duly admired and commented on.

"Aren't they enough?" asked Margaret thinking of the sparkling ring in the drawer.

"Well, I supposed of course Uncle Morris would send you something," said Julie archly. "He has been so devoted and—"

"Uncle Morris!" cried Margaret in surprise. "I have no Uncle Morris."

"Well, you will have very soon if all reports are true," laughed Julie. "Come now, Margaret! Don't appear so innocent!"

"I really haven't the faintest idea what you are talking about," said Margaret thinking her friend must be crazy.

"Margaret!" said the young lady reproachfully. "If you think I am curious or prying, say so, but don't think it necessary to tell an untruth. I beg your pardon, but everyone says your aunt is to marry Judge Kirke as soon as she is out of mourning, and I didn't think it would offend you to mention it. I am sorry I said anything," she added hastily, as a pallor crept over Margaret's face. "Please forgive me and forget it."

"Aunt Eleanor!" gasped Margaret clutching her friend's skirts as her voice dropped to a whisper. "Aunt Eleanor is—is—she's nearly thirty years old, I think."

"Well, the judge is thirty-five or along there. Everyone thinks it a fine match."

"Julie! Julie!" wailed Margaret falling down before her friend to sob wildly in her lap. "Julie! I've done such a dreadful thing!"

It was a long time before the frightened Julie could get anything lucid from the incoherent sentences and lamentations poor Margaret poured forth, but in time she grew calmer. "Now don't take it to heart so," said Julie comfortably stroking her hair and wiping away the tears. "It all comes of being the only one in the house, the only child, I mean. I started out like that when I got home from college, and the boys took me down instantly. I tell you Margaret, it's a fine thing to have a big family. It saves a lot of trouble."

"But what am I to do?" wailed Margaret afresh. "I have no brothers and sisters to keep me from making a simpleton of myself. What would you do, Julie?"

"I'd call in my mother and aunt this very minute and make a clean breast of it," said Julie. "They'll forgive you. Never fear! Mothers can forgive anything, and so can aunts—particularly when the aunts are in love," she added.

Margaret was no coward, but it took a great deal of effort to tell her story when Mrs. Webster and Miss Webster came in great surprise in answer to the young lady's tearful summons. "You poor dear!" said Miss Webster throwing her arms about the weeping girl. "Don't you cry a bit. Nobody will ever tell, and it's a very natural mistake."

"What a selfish pig I was!" said Margaret after she had been kissed and comforted. "I want you both to pick out everything that belongs to you right away, and I'll get you some flowers out of my allowance to pay up for all I've stolen. Yes, I will, too. I am so ashamed of myself."

"That pin with the ruby Uncle John sent me," said Mrs. Webster. "I had a letter from him today. He directed the package to Maggie Webster."

"And the pin cushion with the hearts and true lovers' knots, is mine," said Miss Webster with a blush. "Cousin Mattie sent it."

When the two ladies had picked out their possessions, there was still another array of pretty things left for Margaret. "No one will ever know," Miss Webster kept saying soothingly. "We will never tell."

"I intend to tell Judge Kirke the very first time I see him," said Margaret firmly. "I'm going to confess the depths of my iniquity, and no one can stop me."

But when Judge Kirke heard the confession he gallantly shifted the blame to the jeweler who delivered the box with the ring. "I wrote the address myself to be sure your aunt would get it," he said, "but in the Christmas rush he probably overlooked it and made the mistake."

"It wasn't his fault at all," contradicted Margaret flatly. "It was all mine for thinking myself the only person in the house. I appropriated mamma's and Aunt Eleanor's attentions and gifts recklessly, but I never will again. Henceforth and forever, I am content to be Margaret Webster!"

"Not forever," corrected Judge Kirke, holding up the slender hand on which glowed his diamond ring. "After February you will be Miss Webster, and from various reports that come to my ears you may not stick to that name for —"

But Margaret with crimson cheeks had fled from the room and the closing of the door cut off the sentence abruptly.

A census enumerator in Passaic, N. J., has found a single house which is the home of 350 men, 45 of them occupying three rooms. The men constitute a day shift and a night shift, so that the beds are occupied all the time.

Church Life

—It is summer in Chicago.

—Dr. and Mrs. Herbert L. Willett are expected to return from their western trip next week.

—Some reports from the colleges which reached us too late for publication last week are included in this issue.

—The National Convention—read about it in this number of the Christian Century. It is none too early to plan for attending.

—The article by Mr. Ewers, editor of "Our Church Men," was published by "The Spectator," a magazine of Pittsburg.

—During July the Christian Century will publish a special book number. Look to it for a review of the best books that have been published in recent months.

—A sane Fourth—this is the cry heard from every quarter. Chicago is aggressively pursuing the ideal, and will present in a street parade the scenes associated with the signing of the Declaration of Independence.

—A number of our preachers and teachers are studying at the University of Chicago this summer, and despite the warm weather they are making good use of the time for better equipping themselves for work, and incidentally enjoying a vacation in the change of environment and work. The summer school at the great university grows in favor with the most earnest men of the school and church.

—It is of greatest interest to note the present wide spread interest in scientific religious education. Summer conferences are being held for the purpose of teaching teachers. Men with thorough equipment are greatly in demand for public addresses and institutes, even in the state universities. The graded lessons which are being so rapidly introduced into our best schools are opening the minds of workers to the possibilities that lie before the Sunday school.

• • •

E. L. Powell, popular pastor of the church in Lexington, will spend some time abroad this summer.

The church at Colfax, Ill., observed children's day June 12. The offering was \$118.36. Attendance at Sunday school, 314. N. H. Robertson is the pastor of this church.

The brotherhood Sunday class of the First Church, Massillon, Ohio, is in a contest with the brotherhood class of the First Church, Toledo.

J. S. Hughes, Macatawa Park, is prepared to make engagements for fall and winter lecture courses on John's gospel and the revelation.

The First Church, Portland, Oregon, has merged its morning service and the Sunday school meeting. If the trial proves satisfactory they will permanently adopt the plan.

The Northern California Convention will be held at Santa Cruz, July 12 to 24. Dr. H. O. Breeden is announced for a series of sermons and lectures.

W. B. Craig, pastor of the Lenox Ave. Church, New York, is spending the summer in Colorado. The pulpit at Lenox Ave. is being supplied Sunday mornings by W. C. Bower. There is no evening service.

The New York state convention meets at Rochester, June 28 to July 1. In Rochester we have two churches; the First, of which Robert Stewart is minister, and Columbia Ave., to which C. C. Crawford ministers.

The Seoville campaign continues in Spokane. There have been 679 additions here since the meeting began. The new church, organized two weeks previously, has built a tabernacle which was dedicated the last Sunday in June.

Arthur Holmes gave an address in the First Church, Lincoln, Nebr., having as his subject, "What Shall the Church Do with Her Men?" The address was before a large body of the men of the church and the community at a banquet.

Any church in the west or northwest desiring the services of an earnest and capable young unmarried minister of several years' experience able to pay \$1200 will do well to correspond with "Christian Minister," Box 277, Clarence, Mo.

Nelson H. Trimble, the new pastor of the church at Gary, Ind., is getting hold of things with his accustomed aggressiveness. He has put out an announcement to the people of the city which will be sure to get him a hearing and bring the church before the community in a good way.

A. P. Findley, who has for the past year been teacher in the Disciples' Bible Chair in Drury College, Springfield, Mo., is spending the summer in study in the University of Chicago. Mr. Findley is available for supply work. Churches near Chicago would do well to call upon him for such service.

The Central Ohio Ministerial Association will meet in Cincinnati, July 11. In the forenoon there will be a review of Professor Rauschenbusch's "Christianity and the Social Crisis," by W. S. Cook of Nelsonville. In the afternoon, W. W. Wilson of Belle Fontaine will speak on "Socialism and Christianity."

The children's day offering of the First Church, Wellsville, Ohio, was \$90.10. The service given by the children was beautiful, and rendered before a crowded house. This Sunday school is now numbered among the "Front Rank" schools. C. L. Morrison is minister of the church.

The last Sunday in June the First Church, Tacoma, Wash., celebrated the second anniversary of the dedication of their new church with appropriate services. On the same day the new church at South Tacoma was dedicated. It is wonderful how the churches are multiplying in these western cities. W. A. Moore is pastor of the First Church.

J. C. Todd, pastor of the Kirkwood Ave. Church, Bloomington, Ind., recently addressed the brotherhood of the church at New Bedford, Ind., on "Sense and Nonsense in Church Work." The Kirkwood Ave. Church is closely in touch with the life of the university at Bloomington, and many of its members this year graduated from that institution. Mr. Todd honored the occasion with a sermon on "Winning Power through a Noble Purpose."

F. W. Emerson has become secretary of Southern California, succeeding R. P. Shepherd. Mr. Emerson was formerly pastor of the First Church, Topeka, Kansas. Then for five years he served the International Reform Bureau as lecturer and organizer in the interest of civic righteousness. Then came his pastorate at Freeport, Ill., from whence he went to California, where he held a successful pastorate with the Redlands Church.

At the annual meeting on June 14, the Disciples' Missionary Union of Greater New York elected the following officers for the coming year: President, A. S. Vance, Brooklyn; vice president, Dr. W. Bayard Craig, Manhattan; secretary, C. B. Drake, Brooklyn; treasurer, L. Preston Gates, Manhattan; trustees, W. H. Olmsted, L. Preston Gates and H. E. Davisson.

The committee to report to the next state convention of Illinois as to the advisability of aiding the church at Champaign in placing a Bible chair at the University of Illinois, consisting of O. W. Lawrence, J. Will Walters and J. H. Gilliland, have been at work upon the problem, visiting the field and studying conditions at the university preparatory to making their report at the coming state convention.

A recent issue of the Muskegon (Mich.) Daily Chronicle contained a picture of the pastor of the Christian church and the following "write up": "Rev. A. R. Adams' Sunday evening sermons at the Forest Ave. Christian Church, 'the little church on the corner,' are attracting widespread attention. Mr. Adams is absolutely fearless in his denunciation of evil and is considered a fine pulpit orator."

Granville Snell, who is assisting in a meeting at Bosworth, Mo., says that during the third week everything was moving encouragingly. There had been twelve additions in the last two days. A men's bible class was to be organized the following Sunday. The offerings for missions from the district will double those of last year. F. W. Condit is pastor at Bosworth, and Mr. Snell says deservedly popular in the community.

The Minnesota State Convention met in Rochester June 13 to 17. The officers elected for the coming years are: A. D. Harmon, St. Paul, president; M. R. Waters, Minneapolis, vice president; Charles Oliver, Minneapolis, treasurer; L. W. Porter, Minneapolis, Christian Endeavor superintendent; C. B. Osgood, Minneapolis, superintendent of Sunday schools. Mrs. Charles Oliver was elected president of the C. W. B. M., with Mrs. J. T. Ingersoll of St. Paul vice president, and Miss Florence Pierce of Minneapolis secretary.

Walter E. Harman, minister at Mitchellville, Ia., for three years, has just been graduated from Drake University with the degrees of A. B. and B. D. During his ministry at Mitchellville, while he was in school, the work has steadily grown; a new building has been erected and paid for, the Bible school has doubled in attendance, and all missionary offerings increased. Mr. Harman preaches to as many people as all other preachers in the town combined. He has not definitely decided where he will locate.

The returns from children's day for the first twenty-two days of June amount to \$34,305.58, a gain over the same time last year of \$10,504.79. This is the greatest gain from this source for the corresponding time in the history of the Foreign Society. There was also a gain of 163 contributing schools. Hats off, please, to the children. Every school in line now and insure the \$100,000 from the children alone. The total receipts for twenty-two days of June were \$46,809.38, a gain of \$8,574.40. Fine! The total gain from October 1, 1909 to June 22 is \$31,901.40. All together for \$400,000 by September 30. If we can gain \$17,414 between this and September 30 we will reach the \$400,000.

B. H. Sealock, pastor of the church at Petersburg, Ill., tells us that there were 113 delegates present at the fifth district convention, and most of these were on time for the C. W. B. M. session. Of the 132 churches in the district only about sixty had taken the offering, yet there was about \$400 remaining in the treasury, according to the report of O. C. Bolman. District Evangelist C. W. Ross held nine meetings during the eight and one-half months since his employment. The Petersburg church is in its new building and provided a fine place for the meetings of the convention.

The Sunday schools at Galesburg and Quincy, Ill., are in a spirited contest for the attendance and increase in membership.

Dr. Herbert Martin, Professor of Logic in Teacher's College, New York, and Mrs. Martin sail for Italy, Switzerland etc., June 30. The Christian Century wishes them "Bon voyage."

B. F. Cato has resigned at Beaumont, Texas, closing his work there June 19, and returning to his old home at Albany, Ind. The church has not yet chosen his successor, but it is stated that the choice will likely fall either to N. E. Ewell of Durant, Okla., or David E. Barr of Covington, Ky.

The church at Audubon, Iowa, burned to the ground Tuesday, July 14. After a struggle of thirty-five years this congregation at last held a good modern property free from debt. Now this is lost with only \$2,000 insurance. It is not known how the fire originated but supposedly from the furnace room.

W. J. Minges tells us of the way things are being done in Spokane, Washington, these days. The Scoville Company is operating there with over six hundred professions to date. Just beginning meetings in the North Side Tabernacle which seats 1,700; and "hundreds are turned away each evening. All five churches greatly strengthened and a new church organized."

A letter from Glasgow, Scotland, by C. C. Morrison says their party composed of pilgrims to the Missionary Conference, with whom were Mr. and Mrs. Morrison, Dr. and Mrs. Errett Gates, had a "perfectly glorious trip, delightful weather and no one sick." The passengers were able to spend the entire time on deck playing games and enjoying the fine fellowship.

A. D. Harmon, pastor of the church at Pasadena, Calif., has announced the following interesting series of sermons for Sunday evenings during the latter part of June and July: "The Teaching of Jesus Concerning God, or Show Us the Father"; "The Teaching of Jesus Concerning Man, or Humanity Greater than Institutions"; "The Teaching of Jesus Concerning the Kingdom, or The New Social Order"; "The Teaching of Jesus Concerning Sin, or Crimes Against Criminals"; "The Teaching of Jesus Concerning the Attainment of Happiness, or The Life Worth While." Such a series of sermons should have interest and help for the best people of the community, and announced attractively as they are will doubtless attract large and intelligent audiences.

This prayer clipped from the printed Sunday-school service of the Hyde Park Church of the Disciples, Chicago, is sufficiently unconventional to command attention. The service is for the month of June:

"Almighty God, King of kings, and Lord of lords, from whom proceed all power and dominion in heaven and earth: Most heartily we beseech Thee to look with favor upon Thy servants, the President of the United States, the Governor of this State, and all others in authority. Give them the spirit of wisdom, goodness and truth; and so rule their hearts, and bless their endeavors, that law and order, justice and peace may everywhere prevail. Defend our land, we beseech Thee, from the secret power and the open shame of great national sins. From all dishonesty and civic corruption; from all vain and selfish luxury; from all cruelty and the spirit of violence; from covetousness and impurity; and from intemperance, which is the mother of many crimes and sorrows; good Lord, deliver and save us and our children, and our children's children, in the land which Thou hast so richly blessed; through Jesus Christ, our Savior. Amen."

Daniel Protoff, who contributes the article

on Tolstoy, the Luther of Russia, was born in Moscow, Russia, 1873. His father was a Chaplain in the Army; most of the Protoff's families are practicing the Priesthood in Balkan and Russia. There are few of them that are generals, professors, judges and consuls.

Mr. Protoff studied in Moscow, Russia; St. Petersburg; Sarajevo, Bosnia; Vienna, Austria; Constantinople, Turkey; Belgrade, Serbia; and Philadelphia, Pa. He was in the Army both a clerk and officer, in 1891-2. In 1893 he was ordained and afterward sent to Jerusalem as Missionary. In 1899-1902 was a missionary in Jerusalem; wrote a book for the Pilgrims, "How shall we know Him" in 20,000 copies. Was persecuted by the Greek Patriarch, arrested and exiled to Egypt; there he started to work with the Bible Society, and after three years of work there, came to America in 1905, working with the Tract Society at Ellis Island; Boston, Mass. From 1907-8, he worked as an independent Evangelist through the states and in 1908 started to advance his studies in the Theological Seminary in Philadelphia, Pa., and in 1909 was examined and ordained to the ministry.

First District Convention

The First District Convention has come and gone. It was one of the best held in the district for several years. In addition to

Follow the International Lesson Committee

Every informed Sunday-school worker desires to have the graded system introduced into his school. But it seems like too big an undertaking to grade the school all at once. Hence nothing at all is done, and the school goes on in the same old absurd way of teaching the children the lessons provided for grown-up people.

The International S. S. Committee has made it possible to bring the graded system in, like the Kingdom of God comes, "without observation." You can have your school graded without any agony—almost without knowing it, except in its beneficent results. Begin at the bottom now—with the elementary grades, the pupils under twelve years old. Provide teachers and pupils with the Bethany Graded Lessons, based on the outlines already authorized by the International Committee. Later on—perhaps in nine months or a year from now—when the Committee authorizes an outline of lessons for the intermediate grades you will be ready to adopt them and the Bethany Series will be ready with the helps for you. And so on, through the Senior and Advanced grades, follow the International Committee and as fast as they provide the lessons you will be ready to adopt them.

Our advice to all schools, then, is: FOLLOW THE INTERNATIONAL COMMITTEE. No independent course yet devised is better than that provided by the International Committee, if indeed there is one so good in all respects. Besides, there is advantage in the whole Sunday-school world studying together when our leaders really lead—as the International Committee is now doing.

The Bethany Graded Lessons may be commenced at any time. Purchase the main bulk of your supplies wherever you wish, but let us furnish you these fascinating lessons for your pupils under twelve. THE NEW CHRISTIAN CENTURY CO., 700 East Fortieth Street, Chicago.

the program work done by members of the district we had the splendid help of J. H. Gilliland, Bloomington, who delivered a powerful sermon on the subject "Jesus' Grounds for Discouragement." David Shields, also brought a very carefully prepared address on "The Social Message for the Modern Pulpit." H. H. Peters came with his strong appeal for Eureka College Endowment Fund. J. Fred Jones told us how to plant the cause in new fields.

Officers elected for the coming year were as follows:

President—H. W. Stauffer, Dixon.
Vice president—Daniel Burkey, Sterling.
Sec.-Treas.—D. F. Seyster, Polo.
Supt.—C. E. Work—E. M. Peterson, New Bedford.
Supt. Bible School Work—Albert Jones, Princeton.

Historical Com.—Perry Stevenson, Dixon; Geo. Potter, Erie; D. F. Seyster, Polo.

Next year's convention will be held with the church at Lanark.

S. ELWOOD FISHER,

To Churches of Indiana

Bloomington, Ind., June 8, 1910.

"We, the students of the Christian Church in attendance at Indiana University, feel confident that the time has come for the church to place at the State University at Bloomington a man capable of giving instruction on biblical and religious subjects and having oversight of our students during this important period in their lives. We have from one hundred and seventy-five to three hundred Christian church students here all the time, and they come from eighty to one hundred and fifty churches in the state. We believe a work should be established along the lines of the Bible Chair work being done at other universities. Indiana University is favorable to such an institution and we have promises that courses of university standards would be given credit for toward graduation. We therefore petition the Christian Church in the state of Indiana to establish such a work and pledge our support in every possible way.

Passed at a meeting of the Christian Church students, June 8, 1910. President Bryan, Prof. E. H. Lindley, Mr. John Voris, secretary of Y. M. C. A., and Hon. Ira C. Batman, of the University trustees, were present and spoke in favor of the action.

Respectfully submitted,

Adam A. Leonard,
Secretary of the Meeting.

Children's Day News

Kenesaw, Nebr.: Offering, \$22.25; Sunday-School six months' old; attendance twenty-six.

First Church, North Tonawanda, N. Y.: Offering, \$421.50; greatest day in the history of the church.

Cestos, Okla.: Apportionment, \$5; offering, \$16.75.

Vincent, Ind.: Apportionment, \$5; offering, \$12.

Marshall, Mo.: Offering, \$650.

Blue Mound, Ill.: Apportionment, \$10; offering, \$23.90.

Hominy, Okla.: Apportionment, \$5; offering, \$12.

Christian Tabernacle, North Tonawanda, N. Y.: Offering, \$600; becoming Living-Link. Sioux Falls, So. Dak.: Apportionment, \$5; offering, \$15.34.

Maplewood, Mo.: Apportionment, \$10; offering, \$25.65.

Galesburg, Ill.: Offering, \$75.11.

Nameless Creek, Ind.: Country Sunday-school; offering, \$115.

New Washington, O.: New school; only twelve members; offering, \$30.90.

Hopkinsville, Ky.: Offering, \$450.

Fitzgerald, Ga.: Offering, \$54; expect to make it \$60; gave \$5 last year.

Ionia, Mich.: Offering, \$321.

Danville, Ind.: Offering, \$90.13; will try

to make it \$100; greatest crowd in years.

Lizton, Ind.: \$130 offering.

Canton, Ill.: School passed its apportionment.

Concord, Ill.: Offering, \$47.80, way beyond our apportionment; will try to make it \$60.

Grand Rapids, Mich.; Lyons St. Church: Offering, \$230; best day ever had.

Bowling Green, O.: Attendance, \$1,000; offering, \$30.43.

Chapin, Ill.: Way beyond apportionment.

Crawfordsville, Ind.: Offering, \$120; will make it \$125.

Mt. Gilead, O.: Offering, \$115; will reach \$125; best ever. More than forty gave \$1 or more; every member made offering.

Columbus, O., Broad St. Church: Will reach apportionment.

Sherman, Tex.: Apportionment, \$100; offering, \$140.53 and more to come; best ever.

Reserve, Kans.: Offering, \$75.

Pickering, Mo.: Church and Sunday School both reach apportionment.

Wichita, Kans., Central Church: Great success; 714 present; offering, \$250; largest ever; church in all departments will raise \$2,000 for Foreign Missions, besides individual gifts.

New Salem, Ind.: Offering, \$140, with more to follow.

Lebanon, Mo.: Offering, \$50; great day.

Lawton, Okla.: Day great success: offering, \$50; twenty-six dollar-leaguers.

Bloomington, Ill.: New Centennial church; in building only a month; average attendance, 80; offering, \$42.30; twenty-six gave a dollar or more.

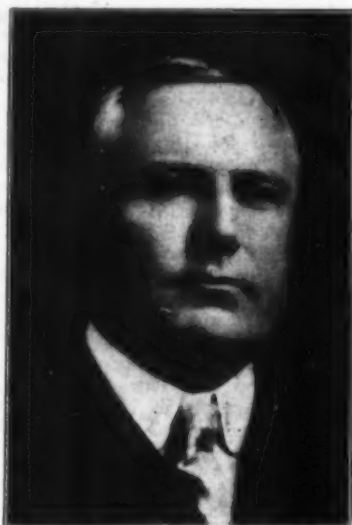
The Topeka Convention

The Convention Chairman.

James W. Going, who is chairman of the Convention Committee at Topeka, was born in the State of Missouri in 1862 and was educated at the University of Kansas. In 1884 he was married to Miss Georgia Goodwin, of Salina. Miss Goodwin was a grand-daughter of Elijah Goodwin, and it will be seen that the preaching blood of the pioneers is strong in the family. Her father, A. D. Goodwin, came in 1870 from Indiana to Kansas and located at Manhattan. During the early days of the state he preached at St. George, Ellsworth and Salina, and had much to do in establishing the cause in Kansas. James W. Going is essentially a business man, but because of his versatility and the wide scope of his thinking could have attained the same success in many other lines of work. In 1893 he organized and founded the Shawnee Fire Insurance Company, said to be the largest institution of that nature in all the West, and is at the present time its vice-president and manager. The citizens of Topeka have honored him with varied positions of trust and confidence. He is at present president of the State Fair Association, and was to a great degree instrumental in making possible for the city the great pipe-organ which was placed in the City Auditorium, as president of the Pipe-organ Association. Brother Going is a man of growing vision. He is very liberal as a giver to the work at home and abroad, and is coming to be depended on more and more as a leader in the affairs of the church and Topeka. It is safe to say that, in placing the direction of the convention in his hands, everything that can be done to make our guests feel the hospitality of our citizens will be accomplished.

A word might be said concerning the great pipe-organ. One of the attractions of the middle west is the monster organ which was placed in the Auditorium of Topeka a number of years ago. No expense was spared in securing the best in modern organ construction that was available. The result is one of the four largest concert organs in the United States. It has five manuals, includ-

ing the pedaled keyboard, about sixty speaking stops and forty-five hundred pipes. Many tourists and travelers are attracted to Topeka to see and hear this wonderful instrument, and a very conservative estimate shows



J. W. Going, Chairman Convention Committee, Topeka, 1910.

over one hundred thousand people have listened to the great organ within the last five years. During the convention the main place of meeting will be at the Auditorium, where this magnificent instrument will be placed at the disposal of the committee in charge of entertaining delegates.

CHARLES A. FINCH, Sec'y.

First Illinois District Convention, Dixon, June 15-17

It seems strange in, that the beautiful city of Dixon, Ill., one of the most enterprising of its size in the state, that only fifteen years ago we had only a few hungry Disciples and now they command the respect of the whole city, and led by that princely man, S. E. Fisher.

It was in this city that we met and we shall never forget the kind, courteous treatment of the brethren and sisters. The entertainment at the church and in their homes was just splendid and long will we remember the royal reception given us.

After the usual routine of business some splendid papers were read and the address by W. B. Clemmer of Rockford, closed the afternoon session with hearts tingling with a new devotion and a new zeal for the Master's kingdom.

The evening address by Mrs. Zellers, "The Power Within Us," was beautiful in thought and wonderful in spiritual food.

On Thursday morning the services opened with Brother Roas of Walnut presiding. After the usual committees were appointed the Men's Movement and Sunday-school were taken up. Here we had some splendid treats. Brother Parvin of Sterling, Brother Woodman of Polo and Brother Martin of Lanark, along with Brother DePew's splendid address, interspersed with splendid discussions, made the morning hour one long to be remembered.

The afternoon hour had a rare treat from David Shields of Eureka. In the evening J. H. Gilliland of Bloomington, preached just one of his little sermons—so little that it found its way to all hearts, entering every corner and crevice of all lives, lifting us to a higher plane of Christian duty.

On Friday morning district work proper was taken up. Reports from various churches from the district secretary, D. F. Seyster of Polo, and a reminiscence of Ogle and Lee counties, by Brother Johnson. Then as a

climax H. H. Peters for Eureka College closed the morning services.

J. H. Carr.

The Hub of the Empire State

All eyes are now turned to Rochester, where from the 28th of June till the 1st of July the annual convention of the churches of this state will be held. The program is a very strong one and contains, besides many of our prominent brethren, several speakers from other communions. Our national societies will be represented by Brethren S. J. Corey, George W. Muckley, Oliver W. Stewart and the C. W. B. M. by Miss Florence Miller of Kentucky. William Bayard Craig, now pastor of the Lenox Avenue Church, New York City, will deliver a series of devotional addresses throughout the convention. The two Rochester churches, under the untiring leadership of their pastors, Robert Stewart and C. C. Crawford, are doing everything possible to insure a good time for all who attend.

The convention number of the Messenger, the official organ of the New York Christian C. R. Stauffer is just out and is, o Brother C. R. Stauffer is just out and is a gem. Aside from much information, germane to the coming convention it contains lots of new items from the churches of the state.

We regret that Cecil J. Armstrong has felt it necessary to sever pastoral relations with the River Street Church of Christ, Troy. In his letter of resignation, printed in the Troy Record of June 6, he says: "Upon the fundamentals of Christianity we are in perfect accord. I believe in the Fatherhood of God, the divinity of Jesus Christ, the Holy Spirit as God operative in the affairs of men, the Brotherhood of man, and that the Bible contains a unique revelation of God to man."

Upon other matters, however, we differ. I am no longer in accord with you upon the subject of baptism, the means of bringing Christian unity to pass, and the value of higher criticism. I feel that upon these matters we differ irreconcilably. . . . Inasmuch as my own plans for the future are unformed, I can make no announcement as to them. For some years now the claims of social settlement work have received considerable study and thought from me. At this time, however, I can simply make no statement as to what line of activity I shall engage in the days to come. . . . In order that you may have time to find a suitable pastor and I may have time to readjust myself to the change necessitated by this step, I will, with your consent, fix December 31, next, as the date upon which our present relationship will be dissolved."

O. G. Hertzog is preaching at Brewerton during the summer, and under his supervision extensive improvements are being made in the church building. The plans call for improvements that will cost \$1,000.

The church at Throopville has broken ground for its new parsonage to be built on the lot immediately adjoining the church.

After the longest pastorate in the history of this state, and that in the country's metropolis, S. T. Willis of the 160th Street Church has resigned to accept the Bible chair in Virginia.

E. F. Randall leaves the Tonawanda church, after his second pastorate with this people to engage in the insurance business in Erie, Pa.

The annual meeting of the trustees of Kenka College was held at the college on the 14th, and Dr. R. E. Belding was added to the Disciples now on the board. Brother Braden was re-elected president. The year just closed has been one of decided gains in students enrolled, an increase of over 40 per cent over last year. Financially the college had many problems to contend with and in consequence the record is not as good as hoped for. No large gifts have been made by the Disciples this year. Ball Brothers of

Muncie, Ind., nephews of Dr. Ball, the founder, have stood nobly by, matching dollar for dollar all the money raised. This offer has been of help in raising money this year. Mr. Frank Ball was present at the meeting and agreed to give \$5,000 on the same conditions next year. With such a liberal offer it ought not to be difficult to raise the money for current expenses, besides making considerable gain in the endowment campaign.

The baccalaureate sermon will be preached by Robert Stewart of Rochester, and the commencement address delivered by President Arthur Braden.

During the summer months the college building will be opened as a summer hotel, and to any who desire a healthful restful place to spend the vacation period I would call attention to Keuka. The spot on which the college stands is one of the most beautiful in the country. Stretching out for miles is the lake, one of the finest of the many New York lakes. It is thirty miles long, one-half to two miles wide, traversed by several lines of steamers, all of which stop at the college dock. Its waters abound with fish, and afford excellent boating and bathing. Rooms and board are furnished in the building at one-half the cost of the regular hotels on the lake, and an excellent library of 8,000 volumes is open for use of guests. It affords an ideal place for a summer outing. Write to the secretary for further information.

JOSEPH A. SERENA.

Syracuse.

A Great Achievement

The Erection and Dedication of a Church at Carthage, Mo.

By D. W. Moore.

The origin, progress, experiences, and history of the Disciples of Christ in Carthage but repeats that of many growing communities in the middle West. The church was organized about 1866. Though small at first it has had a continued existence from that date to the present time. Those faithful few builded better than they knew. The loss of all records makes very meager any definite knowledge of the early history. Like many others, it was a time of frequent change. This was also a time of trials and triumphs. This period ended "when, on Lord's Day, September 21, 1894, the congregation moved into its new house of worship at the corner of Main and Chestnut streets. This was a brick structure, with basement rooms, costing some \$15,000; and was considered ample provision for the times. Rev. N. M. Ragland was the godly and capable pastor. He preached the opening sermon, and ministered to this people for three years. For twenty-four years the congregation continued to work and worship in this building. Soon, the growth of the congregation made a better and larger plant necessary.

The First Step.

At the regular board meeting of the church, June 7, 1908, a committee was appointed to consider and recommend to the church what action should be taken.

July 12, Lord's Day, was designated as the time when we should publicly call for pledges for the new building. The membership was present in full force. The pastor, D. W. Moore, preached a short sermon, appropriate to the occasion; and then called for pledges. Amid tears, and the clapping of hands it was soon announced that nearly \$13,000 had been raised. This, with the \$2,000 cash in bank made the enterprise an assured success.

A building and a finance committee had been previously appointed. Steps were at once taken to clear away the old building, preparatory to the erection of the new. A temporary meeting place was secured in the K. of P. hall. On September 20, 1908, just twenty-four years from the time of the first service, the pastor preached the farewell sermon in the old house.

On March 17, of the following spring, the first stone was laid in the building. On the 25th of the following May the cornerstone was laid, with Masonic ceremonies; while thousands of the people of Carthage and surrounding country witnessed the impressive scene.

Plan of Building.

The building has three floors, basement, upstairs, and gallery. In the basement are to be found kitchen, dining-room, banqueting room, parlor, cloak-room, and other conveniences, with heating plant and fuel room. On the main floor is the large auditorium, with galleries above, seating more than 600 people. To this may be added some 150 chairs, when occasion demands. On the south, and arranged to be opened into the main auditorium, is the Bible-school chapel, with its class-rooms. This, when fully opened, adds some 300 to the seating capacity, in one great auditorium. To this, also, one hundred or more chairs may be added. Thus an audience of from 1,000 to 1,200 people may be seated in easy hearing of the speaker. Sixteen class-rooms accommodate a large body of pupils. Four of these are large and airy, suited to primary, and adult class work.

Just back of the pulpit platform, and always open, is the baptistry. Back of this the robing rooms, and the superintendent's office. A \$3,000 pipe organ is being installed, at this writing. The building is lighted throughout with gas and electricity, and has an up-to-date steam heating plant. The building and grounds represent an expenditure of \$50,000. The architectural design is most beautiful. Indeed the building is the admiration of Carthage. The effect within is equally pleasing and satisfactory to all.

Dedication.

One year and four days from the time of the placing of the cornerstone finds us ready

to dedicate the building. Slowly the walls have gone up; patiently the church has waited, prayed and hoped. Dr. H. O. Breeden and his singers, Prof. W. F. Lintt, chorus leader, and Mr. G. P. Lintt, soloist, are on the ground. These men are tireless workers, wise in their methods, and unsparing of patient and painstaking toil. The Lintt brothers work admirably together in their service of song; and inspire the great audiences that attend, to uplifting praise. One could but be impressed that the music was to be felt as well as to be heard.

Dr. Breeden needs no word of praise from me, and yet I will be suffered a few words. His strong personality, dignified bearing, and splendid voice give him easy access to the ears and hearts of all thinking people. His wide reading and gleanings from the best of literature, his wonderful fund of Bible knowledge, his rich experience in a long and successful pastorate in one of our great educational centers, his practical knowledge of human nature, his soul culture, and his love of and sympathy for humanity; all combine to make his work wonderfully satisfactory and helpful, and to at once attract to the meetings the most cultured people of the city. This was especially noticeable here. People of all the churches, and of no church; people who are not attendants upon religious services came constantly to hear his message.

The Evangelistic Meeting.

Everything connected with the meeting is on the same high plane. Nothing sensational is allowed, nor does it seem to be in place.

Rain! Rain!! Rain!!! All in vain!

If you lack snap and want ginger,
use the old established countersign

ZU ZU
to the grocerman

No one ever heard of a ZuZu that wasn't good
No! Never!! **5¢**

NATIONAL BISCUIT COMPANY

Missionary Directory

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Headquarters, Missionary Training School,
Indianapolis, Ind.
President, Mrs. Anna R. Atwater; Cor. Sec., Mrs.
M. E. Harlan. Day for regular offering, first Lord's
day in December.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, Carew Building, Cincinnati, Ohio.
Secretaries—L. N. McCash and Grant E. Lewis.
Days for offering—in churches, first Lord's day in
May; Endeavor Societies, first Lord's day in July,
and in Sunday-schools, the Lord's day before Thank-
sgiving.

FOREIGN CHRISTIAN MISSIONARY SOCIETY.
Headquarters, 223 W. Fourth St., Cincinnati, Ohio.
President, A. McLean; Secretaries, F. M. Haim,
Stephen J. Corey, R. W. Allen. Days for offering—in
the church, first Lord's day in March; Children's Day,
first Lord's day in June. Postoffice address, Box 884,
Cincinnati, Ohio.

BOARD OF CHURCH EXTENSION.
Headquarters 603 New England Building, Kansas
City, Mo.
Geo. W. Muckley, Sec., to whom all correspondence
should be addressed. T. R. Bryan, treasurer, to
whom all interest and loans should be paid. Offering
day, first Lord's day in September.

BOARD OF MINISTERIAL RELIEF.
Headquarters, 120 E. Market St., Indianapolis, Ind.
A. L. Orcutt, president, to whom all correspondence
should be addressed. Day for regular offering, third
Lord's day in December.

THE NATIONAL BENEVOLENT ASSOCIATION.
Headquarters, 2728 N. Euclid Ave., St. Louis, Mo.
Secretaries—Mrs. J. K. Hanebrough, Jaa. H. Mo-
horter. The lay for regular offerings—Easter. Send
all correspondence and make all remittances to The
National Benevolent Association.

THE BROTHERHOOD OF DISCIPLES OF CHRIST.
Headquarters, R. A. Long Building, Kansas City, Mo.
President, R. A. Long; Secretary, P. C. Macfarlane,
R. E. Elliot and J. K. Shellenberger.

**THE AMERICAN TEMPERANCE BOARD OF THE
CHURCH OF CHRIST.**
Headquarters, Franklin, Indiana.
President, Judge S. R. Artman, Indianapolis, Ind.;
Treasurer, A. L. Orcutt, Indianapolis, Ind.; Secre-
tary, Dr. H. J. Hall, Franklin, Ind.; Field Secretary,
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erature, speaker and contributions should be sent
to the secretary. Offering requested from each
church the most convenient Lord's day of each year.

The singing is worshipful, devout. The
preaching is plain, practical, serious, sane,
reaching both the head and the heart. The
appeals are on a lofty plane, wonderfully
forceful at times; and always addressed to
the highest motives.

The audiences were large from the very
first. There were additions at almost every
service. A very great majority of these were
adults, and are already beginning to be help-
ful in the work of the church. Of the 143
who came in response to the invitations, a
number of new families are included. Thus
our homes and increased, and we are greatly
strengthened in our work. The meeting has
been ideal, and I do not see how it could be
greatly improved. I heartily enjoyed every
hour of it.

It is not difficult to forecast the result of
a dedicatory service, in the light of the fore-
going. The task was an immense one. Only
a leader and a people capable of measuring
up to large things could hope to succeed.
Sacrifice and heroism were the words to which
the occasion was keyed. \$30,000 was the
amount to be provided for.

"Will they do it? Dare they do it?
Who is speaking? What's the news?"
Burden Lifted.

The Lord's Day, May 29, dawned bright
and clear. The clouds that lowered so long,
had lifted; token of the burdens that should
be lifted from His people, that day. Early
the people were finding their way to the
church house, with the faith that, "I can
do all things through Christ who strengthen-
eth me." The Bible-school hour was made
to contribute to the coming struggle. After
a short, pointed, and appropriate sermon by
Dr. H. O. Breeden, followed by an explana-
tion of the plan, as previously outlined at a
preparatory meeting of the church, the appeal
was made for \$30,000 in thirty minutes. Pre-
vious to this, a partial preliminary canvass
of the city, outside the church, had been
made. In a short while it was announced

that the pledges had gone up to \$20,000. At
this juncture, a consultation was held by Dr.
Breeden and the finance committee, after
which the finance committee announced to
the congregation their willingness to assume
the responsibility of raising the last \$10,000.
This closed the appeals for money; and, amid
great rejoicing the building was dedicated to
the worship of the Lord.

The fellowship service, at 3 o'clock in the
afternoon, was a most happy occasion, partici-
pated in by representatives of most of the
churches of the city, and by visiting pastors
from surrounding churches.

A great concourse of people filled every
corner of the spacious structure, in the eve-
ning evangelistic service, and many were
turned away. Thus closed one of the greatest
and happiest events in the history of our
Carthage people, and in the history of the
southwest Missouri work. The meetings
closed on Wednesday evening with a lecture-
recital.

Nor has the pastor been forgotten in all
these busy and burdensome experiences. A
rest has been urged upon him, he has been
made a delegate to the state convention, with
all expenses paid, and his salary increased
\$300 for the coming year. Our people are
happy and hopeful. Their faces are to the
future, and their confidence is in Him. To
Him be praise and glory evermore. Amen.

"I feel the earth move sunward,
I join the great march onward;
And take with joy while living,
My freehold of thanksgiving."

D. W. Moore.

Oklahoma Christian University

E. V. Zollars, President.
O. N. Roth, Chancellor.

A New School With a Phenomenal Record:
Third Session Just Closed.

The fourth school in our brotherhood in minis-
terial attendance. Eighty-two ministerial students en-
rolled last year, including five pastoral helpers. Forty-
nine graduates from all departments. The following
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6. College of Music.
7. School of Oratory and Expression.
8. School of Fine Art.
9. University Hospital and Training School for
Nurses.
10. Post Graduate School.

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ments. Board at actual cost. Sixty pulpits in Okla-
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Important Statement.

If young men who can preach acceptably, and wish
to make further preparation for their work, would
have faith enough to come here and enter school,
they would be able to get preaching points in a
short time. There are a hundred churches or more
within reach of the school that are now ready, or
could be worked up by a little effort, to support
ministerial students.

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Send Ailer Church and School Bells. See Send for
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Now is the time to send your order for the Bethany Graded
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Many schools will install the Graded Lessons in the Sum-
mer so as to "get used" to them by the opening of the new
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In October there will be four new courses added to the
three that have been running the past year.

Next year will be a rich year for the Graded Schools. Get
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ers, upon application. Send today for our convenient order
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THE NEW CHRISTIAN CENTURY CO.
700 East Fortieth Street Chicago

A Letter to Chicago Disciples

BY DR. ROYAL J. DYE.

Dear Friends of Chicago:—The days go swiftly with us here, so much to do and so few to do it. There hardly seems time to get in all one needs to do saying nothing of the things one desires to do. Since last writing to you, we have had the great joy of baptizing 36 more at Bolenge. This was last Wednesday, April 6. It had been a week of great meetings. Our devoted Evangelists to the wild back villages had come in with their crowd of interested and anxious enquirers, and their reports were an inspiration to us all. They called us to greater effort than ever before. People who had been indifferent to the messages in previous days were welcoming it now and begging for their teachers. Their followers were intelligent and anxious to learn more. Day after day they gathered on the verandas and at the church for meetings and when questioned upon the reasons for their coming and for their desire for teaching they gave answers that I doubt if many among the recent converts at home could equal. It was very gratifying. The day of the Baptisms there were five meetings and the Sunday before and after there were as many. Maybe that was not getting religion. During the stay of the Evangelists they were not contented with having been preaching all the time while away but they all scattered through the immediate villages of our neighborhood during their spare time and preached to the Natives, besides attending two services a day for their own special instruction. Sunday was a great climax service. Then the newly baptized converts partook for the first time of the Lord's table. It is always a solemn event with us here. Our English Baptist Brethren who have it but once a month say that our service means much more to them than their own. It certainly means much here. If for discipline, one has been set aside from the Table of His Memory, they are

most solicitous for the privilege of return. You will see on some occasions a hush and awe over the assembled congregation that fills you with holy thoughts of the meaning of the redemptive sacrifice of our Lord for the whole world.

Monday was a busy day preparing for the return of the Evangelists to their several fields. The "Brotherhood Volunteer" service was observed and two more fine fellows offered themselves for the service of the Lord whom they had learned to love in telling of that love to the regions beyond.

During these meetings there came a letter from the Governor General at Boma declaring that "Lotumbe," the new station desired for the Californians had been granted subject to the Royal Decree and Signature. We are not the least bit anxious about the latter, for the present King Albert when he was Crown Prince, visited Bolenge and made many flattering remarks about the work he saw there, to the United States Consul General at the Consular reception held for him afterwards.

Dr. Jaggard of Longa came down to Bolenge to consult with me over the case of one of the best of the men of the Bolenge Church who was injured recently by the explosion of an old percussion cap gun. We at once held a meeting of the entire Field Committee and discussed the name of the ones to go to "Lotumbe" and pioneer the new station there. The opinion was unanimous that Brother and Sister Smith, the good people whom you dear friends of Chicago sent out with me this last time, were the best qualified and situated to go to that important and strategic New Station. You were planning larger than you knew when you sent them. Their coming then has prepared them in the language and experience to learn the methods of work and ways of the people so that they can now go to that

fine section and break to them the bread of life. The native evangelists have prepared the way for their coming, under the active and wise supervision of Dr. Jaggard, and a church will be ready for them of over 40 members as a nucleus for their larger work.

Lotumbe is in the heart of a most populous district. The officer of the state there has on his tax list over 75,000 people. This makes at least a population of the immediate section within two days' march, of 150,000, while reaching beyond them far up the river lie several other larger sections of population adjacent to Lotumbe and dependent upon them for their knowledge of salvation. How easy it is for you to read that these millions are dying without even the knowledge of the Saviour's Name! But how awful the import of this to them! Have you read recently, Ezekiel 3: 6-10? These dying millions are brethren of yours, the brotherhood of "need" as taught by Christ in the lesson of the Good Samaritan. "Lotumbe" must have a doctor at once. An enormous practice is open to him and he need not fear competition, his nearest conferee will be Dr. Jaggard and he will be 100 miles away. Dr. Jaggard is going up there in a week to open up the situation and secure workmen and such for Brother Smith, then I am to be released by the Bolenge workers to go and stay for a month helping Brother and Sister Smith settle themselves in their work. How I would enjoy staying there and doing the work of pioneering a new station. Brethren why not send the doctor who shall join Brother and Sister Smith in founding this new center of gospel light and do for you a mighty work. Do not disappoint us, Brethren. These are days of greater things for the Kingdom and you will want to have your share here.

Chicago and Englewood are dearer to me than ever, and so we look to you.

With much prayer and in full assurance of your joyous fellowship, I am,

Yours in His glad service for Africa's redemption.
Royal J. Dye, M. D.



HIRAM COLLEGE

A college of high rank, favorably located for undergraduate study and devoted to the Christian education of young men and women.

SOME ADVANTAGES OF HIRAM COLLEGE.

I. High Educational Standards.

Hiram meets the requirements of the highest educational authorities, such as the National Education Association and the Carnegie Foundation for the Advancement of Teaching. The best universities east and west recognize Hiram's work at its face value. Standard four-year courses, following a four-year high school course or its equivalent, are required for the bachelor's degree. Four of these courses are offered, viz., Classical, Ministerial, Philosophical and Scientific. Classroom work is thorough. Standards of scholarship are high and steadily rising.

II. Close Personal Contact with Teachers.

Personal contact is the most vital factor in education. Nowhere else is possible such close personal contact between teacher and student as in the small college. Where the college enrollment is from 300 to 500, each student may feel the impress of the personality of every teacher. This may mean either strength or weakness to the college, according to the character of its teachers, but herein lies its supreme opportunity. If only it can command the service of great teachers, able in scholarship and strong in personality, men and women whose nobility of character and unselfish devotion are a continual inspiration to their pupils, then, indeed, its superiority over the university or overgrown college, as a place for the worthy education of young people, is unquestioned. Hiram College has been peculiarly favored from the beginning in the character of its teachers.

III. Favorable Conditions for College Work.

Aside from the character of its teachers and the question of numbers, there are other vital considerations. The character of the college home—its location, its health, its beauty—and of the college community—the type of students it attracts, and the environment in which they live—are of the highest importance. The location of Hiram, free from the distractions and dissipation of the city, and yet in touch with its pulsing life, is almost, if not quite ideal. In quietness

there is strength and the young man, who at the beginning of his career, can face the vital problems of young manhood under the favorable conditions of college life in such a school as Hiram, may well feel profoundly grateful. The college campus is one of the most elevated points in Ohio, and the clear, bracing air suggests the mountains. Pure spring water in abundance is supplied through an excellent system of waterworks. Few colleges are favored with surroundings at once so healthful and of such natural beauty as those of Hiram. The college dormitories are equipped with all modern conveniences and most of the comforts of city life are at hand. On the other hand it would be hard to find more earnest, ambitious and sincere young people anywhere than those who make up the student body of Hiram College. Association with such a group of choice young people selected from a score of different states and countries, is an education in itself. Their environment could hardly be better. There is not a saloon or evil resort within a score of miles, and the Hiram Church is a power for righteousness in the community.

IV. Moderate Expense.

Hiram College has always had a place for young men and women of ambition, but of limited purse. Many such are now numbered among her graduates of largest power and usefulness. College expenses have been kept purposely low, in order that no earnest young man or woman should be deprived of an education for lack of means. Many students pay their college expenses wholly or in part by their own efforts, and rich and poor meet together at Hiram on equal footing.

V. Encouragement to Christian Faith and Service.

Not narrow or sectarian in spirit, the college holds firmly to the great fundamental truths of Christianity and aims to set forth by precept and example a high type of Christian manhood and womanhood. Hiram seeks to develop the open mind, to inspire love for truth, and to lay a solid foundation for positive Christian faith; to inspire in all her students such love of justice, such zeal for righteousness and such ideals of and motives for Christian service, as shall fit them for the high duties of Christian citizenship.

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The Essential Significance of Graded Lessons

RULING PRINCIPLE

The new education puts the pupil at the center and requires the instruction to be adapted to his needs. The history of education shows that the pupil for a very long while was denied this central position. The question of interest belonged to the instructor, not to the instructed. But modern education entirely reverses this. The nature of the pupil, and the consequent needs of the pupil, receive first consideration. Modern psychology, particularly the study of the child-mind, has shifted the educational center from subjects to persons.

BEGINNERS

The series begins where the child's conscious thought always begins, with the parental idea, and presents God to the child-mind as the heavenly Father, and leads it to the conception of this divine fatherhood through the simple and familiar relations of the child to its earthly parents. The very reading of the topics which are the subjects of the lessons in the course for Beginners is like sweet and simple music, and to any heart capable of appreciating the simplicities of truth it will indicate how natural and simple religion is as belonging to the very nature of the soul, entering into its most germinal development and working itself out in all the processes of growth.

PRIMARY

In the Primary grade the same simple but great themes touched upon in the Beginners course are continued, but just sufficiently developed to correspond to the growing capabilities of the child's mind, including, but not going beyond the widening circle of the child's extending associations and experiences. Nothing is forced in upon the child that is unchildlike in character; truths which the child can comprehend and that have natural place in his life are presented and repeated with that reiteration which the child's mind requires, while the teacher is content to wait for the germination and silent growth of the simplest seeds of truth in the child's heart.

JUNIOR

In the Junior lessons the pulse of life begins to throb more strongly. The great subjects of religious thought begin to enter; the simple introduction to the great story of history begins; the wonderful stories of the Bible begin to exercise their fascination; duties growing out of natural relationships are recognized; the choice of good and evil, and the fateful results of such choices, are made to be seen and felt; and the thought of God's providence over individual life is given manifold illustration in the biblical stories. In the fourth year of the series a more careful study of the briefer of the four Gospels is entered upon, followed by a study of the most striking incidents described in the book of Acts, and closing with stories from that larger book of Acts, the lives of later Christian missionaries.

INTERMEDIATE

Here we find ourselves where adolescent life begins, when the child ceases and the man begins; when the stirrings of those ambitions which are to issue in great deeds begin to manifest themselves; when the sympathies and affections become more intense; when the great choices and decisions are made; when the heroic spirit becomes dominant and when ideals are set up; when the great temptations open their deadly assaults; when the reason begins to exercise itself: a period of strife, and tumult, and strain, of high resolving, of deadly peril, of glorious victory. To this fateful period our new series of lessons comes with definite and intelligent understanding. Christ forever knocks at the door of life in every stage, but more distinctly and strongly does he knock at the door of the heart of youth at this period than at any other time.

SENIOR

This is the period for constructive study. It is the altruistic period of life and its spirit is optimistic. The individual begins to define his relations to others and the duties growing out of those relations. The sense of obligation and responsibility grows, purpose becomes more definite and the formulation of a life program is undertaken. Consequently the steady aim of the study and instruction in this period is to help the pupil to find his place and work in the world.

NEW CONCEPTION

The new movement is the outgrowth of the larger conception of religious education. According to this new conception the factors entering into the process are much more varied than was formerly supposed. All truth belongs to religious education, from whatever source it may be derived. Moreover, the aim of all genuine education is the production of sound character, and all instruction must be directed to this purpose. Consequently into these new courses is to be introduced the study of great characters other than those included in the Scriptures. And the moral heroes of every generation will be summoned to illustrate and impress the great elements of noble character.

THE BIBLE

The Bible is used as the most valuable material in moral and religious instruction; and it is used with discrimination, with a clear understanding that we must select from it in the progressive education of the child such material as answers to the needs of the child at the various stages of his growth. The Bible is a great storehouse of spiritual food, but in its stores is food for the little child and the strong man. Henceforth we are to give to the child only that which belongs to the child and to the man only what belongs to the man.

Samples of BETHANY GRADED LESSONS Sent Free to Ministers, Superintendents or Teachers, upon application.

THE NEW CHRISTIAN CENTURY CO., 700 E. 40th ST. CHICAGO.

